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BIBLE HISTORY

OF THE

Old and New Testaments

BY

REV. B. J. SPALDING

With a Compendium of

CHURCH HISTORY

BY

REV. JOHN A. DILLON, LL.D.

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PREFACE.

THE Christian religion is primarily and essentially a fact, with a clearly defined and authentic history, and no right theory of it can either be formed or taught unless it be made to rest upon this historic basis. Hence St. Augustine declares that it is the duty of Christian instructors to teach Sacred History not in fragments and broken stories, but as a continuous, connected narrative brought down to the present time (*De Cat. rudibus*). Much of the prevalent religious ignorance and indifference is undoubtedly traceable to a perverted and pernicious method of teaching religious truth. Little good can surely come of making children learn by rote mere abstractions to which they cannot possibly attach any intelligible meaning, and which, if remembered at all, do not nourish the mind and enter into the mental growth by which the child is developed into the man. The young, if they are to be rightly educated, must be made familiar with deeds rather than with thoughts. They are able to act before they are able to think; and they learn to think rightly only by acting worthily. Hence they are influenced more by example than by precept; and, after the lives of those with whom they are thrown into actual contact, nothing has such power to educate them as a knowledge of the lives of heroic and godlike men. Let us, then,

return to natural methods: attach less weight to filling the memory with definitions of religious doctrines, and labor rather to familiarize the mind with the facts and deeds out of which these doctrines have grown, and in which they are embodied in a way easily intelligible to the young.

The object of the present History is to facilitate the employment of this rational and effective means of religious education. God's supernatural dealings with mankind are but partially recorded in Holy Writ. The Catholic Church, in its origin and growth, in its progress and diffusion through the world from age to age, is the supplement and continuation of the Bible History, which without this would be but an unintelligible fragment. This truth the author of the present work has kept in mind, and it has been his aim to supply Catholic schools with a complete text-book of sacred history.

✠ J. L. SPALDING,
Bishop of Peoria.

BIBLE AND CHURCH HISTORY.

FIRST ERA.

FROM THE CREATION OF THE WORLD TO THE DISPERSION OF MANKIND (4004 TO 2204 B. C.).

Section I.—THE CREATION OF THE WORLD—ADAM IS CREATED AND PLACED IN THE GARDEN OF EDEN—THE TREE OF KNOWLEDGE—GOD GIVES ADAM A HELPMATE, EVE.

1. The Creation.—In the beginning God created the heavens and the earth. The earth was without form or living creature, and darkness and the deep waters covered it. And God said, Let there be light; and light was made. The light was divided from the darkness, the one being called day and the other night. And this was the work of the first day.

2. On the second day God made the firmament, which He called the heavens.

3. On the third day the waters of the earth were gathered together into seas and oceans; the dry land, with its mountains, plains, and valleys, appeared; and the springs, streams, and rivers began to flow from their sources. The earth also

1. What did God first create? Describe the condition of the earth at the time of creation. What of the light? 2. What was God's work on the second day? 3. Outline the work of the third day.

brought forth grass and herbs, flowers and trees, in beautiful variety and abundance.

4. The sun, moon, and stars were set in the firmament on the fourth day, to shine in the heavens and give light to the earth, to be for signs and seasons, and to regulate the days and years.

5. On the fifth day God created the fishes of the sea and the fowls of the air, and blessed them, saying: "Increase and multiply, and fill the waters of the sea; and let the birds be multiplied upon the earth."

6. **Man is Created.**—On the sixth day were created the beasts of the earth and everything that creeps on the ground. Lastly, God created man to His own image and likeness, and gave to him dominion over the whole earth.

7. The first man was called *Adam*, which means taken from the earth, because God formed his body from the slime of the earth. Into this body God breathed the breath of life, and man became a living soul. Thus the body was created for the soul, and must serve the soul—not the soul the body.

8. And God saw that all which He had made was good. And He rested on the seventh day, and blessed and sanctified it.

9. **Adam in Eden.**—God placed Adam in a garden, called Eden, which was filled with the most beautiful flowers and trees, and was watered by four streams that flowed in different directions from one pure spring. In the centre were two trees, the Tree of Life and the Tree of Knowledge of good and evil; and of the fruit of the latter of these trees Adam was forbidden to eat under penalty of death, but of all others he might eat freely.

10. God caused all the beasts and fowls to pass before

4. What was the work of the fourth day? 5. Of the fifth day? 6. Of the sixth day? Whom did God create last? 7. What was the first man named? 8. What did God do on the seventh day? 9. Where was Adam placed? Describe the garden. What was Adam forbidden to do?

Adam, who gave each a name; but among them all he saw none like himself, of whom he could make a companion.

11. Creation of Eve.—And God said, “It is not good for man to be alone; let Us make him a helpmate like unto himself.” So He cast Adam into a deep sleep, and, taking one of his ribs, formed it into a woman. When Adam awoke, and beheld his beautiful helpmate, he was filled with joy, and exclaiming, “This now is bone of my bones and flesh of my flesh,” he called her *Eve*—the mother of all the living.

12. On the sixth day of the week God created man, and on the sixth day of the week—Good Friday—He re-created him by redeeming him. As Eve, the mother of all the living, was formed from the rib taken from Adam’s side, so the Church, the mother of all who are to be saved, sprang from the blood which flowed from the Sacred Heart of Jesus pierced on the cross.

Section II.—SATAN, UNDER THE GUISE OF A SERPENT, TEMPTS EVE—

FALL OF ADAM AND EVE—THEY ARE DRIVEN FROM PARADISE—

FIRST PROMISE OF A REDEEMER.

1. The Temptation.—Whilst our first parents were enjoying the happiness of Paradise, the devils, or fallen angels, whom God had cast out of heaven for their rebellion against His authority, envying their happy state, determined to plunge them into crime and misery. The better to effect this purpose the chief of those evil spirits, Satan, also called Lucifer, in the form of a serpent, stole into the garden and placed himself in the branches of the Tree of Knowledge.

2. As Eve approached the tree to admire its beauty the

10. Who named the beasts and birds? 11. What happened to Adam in his sleep? What does the name Eve mean? 1. What happened to our first parents in Paradise? Who tempted them?

serpent, addressing her, said: "Why hath God commanded you that you should not eat of every tree of Paradise?" Eve answered that they were forbidden to touch the Tree of Knowledge, lest they should die. "No," said the tempter, "you shall not die; for God doth know that in whatsoever day you shall eat thereof your eyes shall be opened and you shall be as gods, knowing good and evil."

3. The Fall.—Attracted by the appearance of the forbidden fruit, and prompted by curiosity, Eve plucked it, and, having eaten thereof, gave to Adam, who also ate. This was the first sin. By disobedience Adam enslaved mankind to Satan and sin; by obedience, even unto death, Christ restored man to God and grace.

4. Our First Parents' Shame.—Thus the first man and woman forfeited their holy state of grace; and, their original innocence being lost, they felt ashamed of their condition and began to dread the anger of God. Accordingly, they made garments of fig-leaves to cover their nakedness; and when the voice of the Lord was heard in the garden calling them, they hid themselves among the trees and did not answer.

5. A Redeemer Promised.—When Adam, at God's command, came forth from his hiding-place, he did not deny that he had eaten of the fruit, but sought to excuse his act by accusing Eve, who in turn endeavored to place the blame on the serpent. The Lord then cursed the serpent, which He condemned for ever to eat dust and to crawl on the ground, and foretold that there would be perpetual enmity between him and the woman, and that she should crush his head. This was the first promise of a Redeemer.

6. The Punishment of the First Sin.—God also told Eve that for her disobedience she should bring forth her children

2. How did Eve answer the tempter? 3. What was the result? Having fallen through disobedience, how were Adam and Eve restored to grace? 4. How did they act after their fall? How were they clothed?

in pain and sorrow, that she should always be subject to her husband, and he should be lord over her. Then, re-



ADAM AND EVE DRIVEN FROM PARADISE.

proaching Adam for his sin and weakness, He said to him:

5. What excuse did Adam make to God? On what did Eve place the blame? What did God do? What was foretold? Of whom was there a promise?
6. What was the punishment of the first sin?

“Cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life; thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken; for dust thou art, and unto dust thou shalt return.”

7. God then clothed Adam and Eve in garments of skins and expelled them from the garden, at the entrance to which was placed an angel with a flaming sword to prevent their return.

8. Conscious of their guilt and the justice of their punishment, our first parents applied themselves to the tillage of the soil in sadness and mourning. But they were not left without hope and comfort in their misfortunes, for God gave to them a knowledge of Himself, showed them His mercy, and the manner in which they were to serve Him.

9. Thus, as Satan gained his victory over Adam and Eve in the Garden of Paradise by inducing them to eat the forbidden fruit, so Jesus Christ, by His acceptance of the chalice in the Garden of Gethsemani, triumphed over the father of all evil.

Section III.—CAIN AND ABEL—CAIN MURDERS HIS BROTHER, AND IS CURSED THEREFOR BY GOD—BIRTH OF SETH.

1. **Birth of Cain and Abel.**—Many children were born to Adam and Eve. Of these the first two were Cain and Abel. Cain was a tiller of the soil, and wicked; while Abel, the younger, who was a shepherd, was just and good.

2. On a certain occasion both offered sacrifice to the Lord: Cain the fruits of the earth, and Abel a spotless lamb. God, who knew the secrets of their hearts, accepted the

7. What became of Adam and Eve? 8. To what occupation did they apply themselves? Were they left hopeless? 1. Name two of their children. What was Cain? Abel? Were both good? 2. What sacrifice to God did Cain offer? What was the offering of Abel?

offerings of Abel, but rejected those of Cain, who, full of malice and jealousy, conceived the design of murdering his brother in revenge.



SACRIFICES OF CAIN AND ABEL.

3. Murder of Abel.—Soon after, having led Abel into the fields, Cain slew him. Immediately God called Cain and asked him, Where is thy brother? But he answered insolently: “I know not; am I my brother’s keeper?”

4. Cain is cursed and cast out.—Then God uttered this fearful curse on the first murderer: “Now, therefore, cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand. When thou shalt till it, it shall not yield to thee its fruit; a fugitive and a vagabond shalt thou be upon the earth.”

5. But Cain, struck by remorse, cried out: “My iniquity

Were both acceptable to God? Why not? 3. What did Cain soon after do to his brother? 4. How was he punished?

is greater than that I may deserve pardon. Behold, Thou dost cast me out this day from the face of the earth, and I shall be hidden from Thy face, and I shall be a vagabond and a fugitive on the earth; every one, therefore, that findeth me shall kill me."

6. God, ever merciful, even to the most guilty of His



EVE BEWAILING THE DEATH OF ABEL.

creatures, assured Cain that it would not be so, and that whoever killed him would be punished sevenfold. So He set a mark on Cain, that whosoever found him might not slay him.

7. The First City.—Cain departed from his home and settled east of Eden, where he built a city and called it after

his son, Henoch. His children and their descendants became numerous in the land, and were remarkable not only for their gigantic stature but for the violence of their passions and the enormity of their crimes.

8. Birth of Seth.—Eve for a long time mourned the death

5. Did Cain regret his crime? 6. How did God show mercy to Cain? 7. Where did Cain settle? What was the first city named? For what were Cain's descendants remarkable?

of her son Abel, but God, to comfort her, sent her another child, whom she called Seth, saying: "God hath given me another seed for Abel, whom Cain slew." Seth was a just and good man, and his posterity adored God and offered Him sacrifice for many generations.

9. Eve weeping over the dead Abel is a striking figure of the Blessed Virgin mourning over the dead body of her Son taken down from the cross. Abel, also, murdered by his brother, is a type of our Saviour slain by the Jews, His chosen people, upon whom He had conferred so many signal favors. Cain, a fugitive from justice, with the blood of his brother crying out against him, prefigures the fugitive Jews, who, after the destruction of their city, were scattered throughout all nations.

Section IV.—THE DELUGE—NOE, INSTRUCTED BY GOD, BUILDS AN ARK—HIMSELF AND FAMILY, WITH THE BEASTS AND BIRDS, ENTER IT AND ARE SAVED.

1. **Wickedness and Idolatry of Mankind.**—In the course of time mankind grew corrupt and gave themselves up to all sorts of vice and crime. The descendants of Seth and of other children of Adam, whose names are not mentioned in the Scriptures, had cherished for many years the sacred traditions of their forefathers; but gradually they lost their knowledge of the true God, and, by intermarrying with the daughters of the unbelievers, fell into idolatry.

2. At first they adored only the sun, moon, and stars, which, being the most beautiful objects in nature, were foolishly taken for gods. But they sank deeper in ignorance and vice, and set up for themselves idols of brass and clay, before which they offered incense and bowed in adoration.

8. How did God comfort Eve? What is said of Seth and his posterity? 9. Of whom is Eve mourning over Abel a figure? 1. Did mankind remain faithful to God? What came of their marrying unbelievers? 2. What did they worship?

3. The Patriarch Noe.—There was, however, a certain man named Noe, who, with his family, still remained faithful to the worship of the Almighty. When God, seeing the general wickedness, resolved to destroy mankind and everything on the face of the earth, He was mindful of His servant Noe, and, on account of his virtues, determined to save him and make him the father of a new race. Therefore He told Noe that if in one hundred and twenty years the inhabitants of the earth did not repent He would destroy them by a deluge, and instructed him to build in the meantime an ark wherein he and his household might find refuge.

4. Building of the Ark.—Thus admonished, Noe set about building a vast ship, which, by God's direction, was to be 300 cubits (about 450 feet) long, 50 cubits wide, and 30 cubits high. Its burden has been calculated at 42,413 tons. It had a door on each side, and was built with three stories, or decks; the accommodation afforded on the whole was not less than 101,250 square feet, each floor being divided into several compartments. It was made of cedar-wood, covered within and without with pitch to make it water-tight.

5. It is said that more than one hundred years were spent in building the ark, and during that time Noe continued to preach repentance to the people; but they, occupied with worldly affairs and the gratification of their vicious passions, heeded not his words, but heard his warnings with incredulity and derision.

6. Noe enters the Ark.—When the allotted time had expired, Noe, by God's command, took into the ark his wife and his three sons, Sem, Cham, and Japheth, with their three wives. The birds, beasts, and reptiles, moved by some

3. Who remained faithful amid the general wickedness? How did God resolve to punish the wicked? What did He command Noe to do? 4. Give some description of the ark. 5. Did the people listen to the warnings of Noe? 6. Who entered the ark with Noe?

special impulse from God, also went into the ark. The numbers taken were, of all clean beasts, seven and seven, male and female; but of the unclean beasts two and two, male and female. Of the fowls of the air seven and seven, male and female, were taken. Seven days were spent in doing this, and then the doors of the ark were closed. The number of distinct species at that time is supposed to have been about two hundred and fifty.

7. The Deluge.—Then the fountains of the great deep were broken up, and the flood-gates of the heavens were opened, and the rain fell upon the earth for forty days and forty nights, till the tops of the highest mountains were covered by water to the depth of fifteen cubits. Every living thing on the earth perished. Only the occupants of the ark, which floated safely on the waves, were saved.

8. The Ark rests on Ararat.—After the waters had remained on the earth a hundred and fifty days God sent a strong, warm wind, which dried them up so rapidly that in the seventh month of the deluge the ark rested on the top of Mount Ararat—a mountain in Armenia (17,200 feet high) between the Black and Caspian Seas, and, it is supposed, near the original Paradise. The ark is a figure of the Church, into which all who wish to be saved must enter.

9. Subsidence of the Waters.—In the tenth month the tops of the other mountains began to appear, and Noe, after forty days, sent out a raven, which, tempted probably by the carrion floating plentifully about, did not return. He afterwards sent out a dove, which quickly came back, having failed to find a dry spot whereon to rest.

10. After waiting seven days more the dove was again sent out, and this time returned bearing in its beak an olive branch with leaves as an evidence that the trees had be-

What else? How many species of animals were there at that time? 7. How long did it rain? 8. Where did the ark find a resting place? Where is Mount Ararat? Of what is the ark a figure? 9. In what month did the waters begin to subside?

come visible. Being sent out a third time, the bird remained away, and Noe then understood that the waters had entirely subsided.

11. The saving of Noe and his family in the ark is a type of the Sacrament of Baptism; the deluge is a figure of the General Judgment.

Section V.—NOE AND HIS FAMILY LEAVE THE ARK—NOE OFFERS SACRIFICE TO GOD, BY WHOM HE IS BLESSED—CHANAAN IS CURSED—DEATH OF NOE.

1. Noe offers Sacrifice and is blessed.—At God's command Noe,



NOE'S SACRIFICE AFTER THE DELUGE.

with his family and all that were with him, came out of the ark after having been shut up in it an entire year. In gratitude for their preservation, and in recognition of God's supremacy, Noe erected an altar, upon which he sacrificed of all the clean animals and fowls that had been

10. How did Noe learn that the land had become dry? 11. Of what is the saving of Noe a type? 1. How long was Noe in the ark? How did he show his gratitude to God?

saved. God was pleased to accept his offerings, and blessed him and his sons, saying: "Increase and multiply, and fill the earth."

2. God's Covenant with Noe.—God also made a covenant with Noe, promising that He would not again destroy the earth by water, but thenceforth "seed-time and harvest, cold and heat, summer and winter, night and day, should not cease." As a witness of this solemn assurance He took the rainbow in the heavens, so that in future ages men, looking upon it, might remember His promise and the awful calamity which preceded it.

3. The Almighty likewise confirmed the dominion of man over the creatures of the earth, all of which he was at liberty to use for food; but as to man himself He issued this emphatic law: "Whosoever shall shed man's blood, his blood shall be shed; for man was made in the image of God."

4. Noe a Husbandman.—Noe adopted the life of a husbandman and planted a vineyard. When the vintage came he pressed the grapes and drank freely of the juice; but, not knowing the nature of wine, he became intoxicated. In that condition he was found by Cham lying exposed in his tent. Cham, instead of covering him, hastened away laughingly to tell his brothers. But they, filled with filial piety, went to where their father slept, and, walking backwards, spread a cloak over him.

5. Chanaan is cursed.—When Noe awoke and learned the conduct of his children he was angry with Cham, and cursed his posterity through his son Chanaan, who, it is believed, had been a sharer in his father's impiety. But his other sons he blessed, saying: "Blessed be the Lord God of Sem, be Chanaan his servant. May God enlarge Japheth, and

2. What covenant did God make with Noe? 3. What did God confirm? What Law did God make? 4. What occupation did Noe adopt? What happened to him from drinking wine? 5. How was Cham's disrespect punished? Who were blessed?

may he dwell in the tents of Sem, and Chanaan be his servant."

6. Death of Noe.—Noe lived after the flood three hundred and fifty years, and died at the age of nine hundred and fifty. Even in his lifetime his descendants were very numerous, and, going out from the foot of Ararat, spread themselves over the adjacent country. Some continued to till the soil, while others engaged in hunting or in building cities. All seem to have worshipped God with some degree of devotion and reverence.

7. This account of Noe, according to St. Augustine, in its figurative sense, inculcates upon all Christians a respect for Jesus Christ, their true father, in His state of humiliations and sufferings. The bitter cup of affliction which was given Him to drink—the fruit of that ungrateful vine which He Himself had planted—the weakness and disgrace which accompanied Him upon the cross, are strongly foreshadowed in Noe's history.

Section VI.—BUILDING OF THE TOWER OF BABEL—CONFUSION OF TONGUES AND THE DISPERSION OF MANKIND.

1. Mankind relapses into Wickedness.—After Noe's death his scattered descendants soon forgot the favors God had shown to their forefathers in preserving them from the general destruction of mankind. Blinded by success and wealth, and confident in their numbers, they grew proud and ungrateful, until finally they ceased to offer to their Creator the homage so justly belonging to Him.

2. Building of Babel.—They had multiplied so rapidly, also, that many families were compelled to seek homes in distant lands, and fresh pasture for their flocks; but before

6. How long did Noe live after the flood? What was his age when he died? What did his numerous descendants do? Whom did they worship? 1. Did they continue to worship God after Noe's death?

separating they assembled on the plain of Sennaar and began to build a city and a tower to reach even to heaven. The city was intended to be a monument of their greatness, as well as a rallying-point for their posterity; while the tower was to serve as a place of refuge in case of another deluge.

3. Confusion of Tongues.—This impious defiance of God, and distrust of His solemn promise to Noe, was speedily and signally punished. Up to that time all mankind had spoken the same language; but now God, to defeat their designs, as well as to show them their complete dependence on Him, confounded their speech, so that each workman was made to speak in a tongue that his neighbor could not understand.

4. The confusion that followed was so great that the labor of building had to be abandoned. The tower, which was named Babel from this wonderful confusion, was deserted, and its ruins to this day remain a memorial of human pride and folly, while the builders were dispersed over the earth, never again to meet in this world. Babel, a monument of pride, destroyed the unity of language; heresy, the offspring of pride, destroys the unity of faith. The Church, founded by divine humility in opposition to pride, restores unity in all its beauty.

5. Thus punished, and divided by difference of dialect as well as by climate, seas, and mountains, the foolish workmen of Babel carried with them a distinct knowledge of the occurrence of the flood and of the existence of one Supreme Being. This remembrance of a universal deluge, and a belief in the true God, though weakened and distorted by ignorance and superstition, may still be traced in the traditions of all races, no matter how uncivilized or degraded.

2. What did they attempt to build on the plain of Sennaar? 3. How did God defeat their purpose? 4. What was the tower named? What became of the builders? 5. What may be traced in traditions?

6. Dispersion of Noe's Descendants.—The family of Sem, from whom the Israelites sprang, spread over the greater part of Asia, and are supposed to have passed over to the American continent; the posterity of Cham, who were also the founders of Babylon, Ninive, and other renowned cities, settled principally in Africa; while the descendants of Japheth emigrated into Europe.

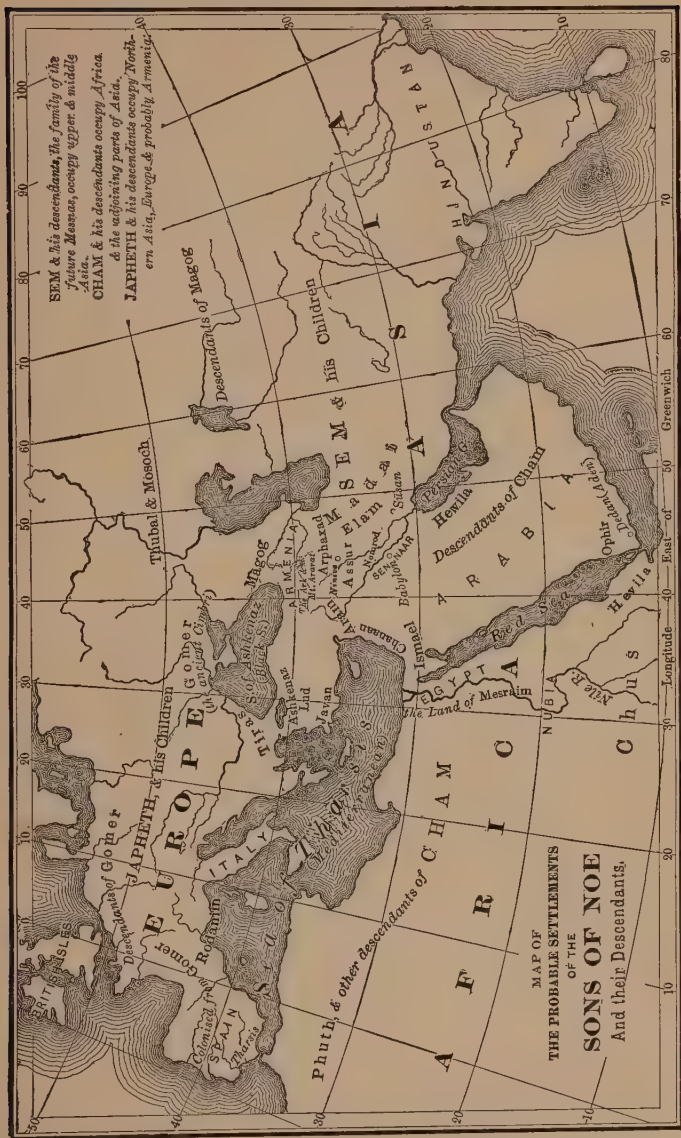
7. The nations of the world having suffered condign punishment for their impious presumption by the confusion of their speech and by their dispersion, Jesus Christ, by the merits of His redemption, has partly removed this curse by forming them again into one Church under one shepherd, and by making them partakers of one and the same Sacrifice of the Altar.

NAMES AND AGES OF THE PATRIARCHS FROM ADAM TO NOE.

NAME.	BORN A. M.	DIED A. M.	AGE.
Adam.....	—	930	930
Seth.....	130	1042	912
Enos.....	235	1140	905
Cainan.....	325	1235	910
Malaleel.....	395	1290	895
Jared.....	460	1422	962
Enoch.....	622	987	365
Mathusala.....	687	1656	969
Lamech.....	874	1651	777
Noe.....	1054	2004	950

6. In what country did Sem's family settle? Where else are they supposed to have gone? Where did Cham's descendants go? What cities did they found? What became of Japheth's posterity? Name the patriarchs to this time.

Review.—What do we learn from Sec. I.? Outline the six days' work of God. Who were our first parents?—What great event is recorded in Sec. II.? How was the first sin punished? Were Adam and Eve left without hope?—Of whom is Sec. III. a history? What happened to the first murderer?—In Sec. IV. we learn of what? Who was selected by God to be the father of a new race? Give some account of the ark. Of the deluge.—Relate more of the history of Noe, as told in Sec. V. Whom did he curse?—Outline Sec. VI. What led to the building of the tower of Babel? How did God defeat the impious attempt to defy Him? What followed the confusion of tongues?



RUSSELL BROTHERS & CO., ENG'G.

SECOND ERA.

FROM THE CALL OF ABRAM TO THE BIRTH OF MOSES (1921 TO 1571 B.C.).

Section I.—ABRAM, BY COMMAND OF GOD, GOES INTO CHANAAN—HE
DEFEATS THE FOUR KINGS, AND IS BLESSED BY MELCHISEDECH—
DESTRUCTION OF SODOM AND GOMORRHA—FATE OF LOT'S WIFE.

1. **God calls Abram.**—Beholding the almost universal corruption which prevailed, God resolved to choose one good man out of the few who still remained faithful, and to make him the father of a family that should in time become His favored people, as well as an instrument for carrying out His designs for the salvation of the human race.

2. His choice fell on *Abram*, a Chaldee, living in Haran, whom He commanded to go out from his father's house and settle in a land which He would show him. Abram, though seventy-five years of age, promptly obeyed the call, and, taking with him his wife Sarai and his nephew Lot, set out for Chanaan.

3. **God's Promise to Abram.**—On arriving in that country God appeared to him and said: "To thy seed will I give this land," and Abram, in acknowledgment of the gift, built an altar and offered up sacrifice. In a few years the herds and flocks of Abram and Lot increased so rapidly that the land, though very fertile, could not sustain them. To avoid contention, therefore, they separated, Lot selecting for his

1. Because of the wickedness of men what did God resolve to do? 2. Whom did God select to carry out His design? What did He command Abram to do? How old was Abram? Who accompanied Abram into Chanaan?

abode the country about the river Jordan, where stood the cities of Sodom and Gomorrha.



SEPARATION OF ABRAM AND LOT.

4. Abram continued to live in the vicinity of Hebron.

3. What promise did God make to Abram? How did Abram exhibit his gratitude for this promise? What was done to avoid contention between Abram and Lot? Where did Lot go? 4. Where did Abram remain?

Soon after Lot's departure God again appeared to Abram, and, after renewing His promise, told him there had lately been war in the land, and that Lot had been carried off by the invaders.

5. Defeat of the Four Kings.—Hastily collecting his servants and neighbors to the number of three hundred and eighteen, Abram pursued the enemy, whom he easily overtook and defeated, rescuing Lot from their hands.

6. Abram blessed by Melchisedech.—On his return he was met by the King of Sodom, who congratulated him on his victory; and by the King of Salem, Melchisedech, a priest of the Most High, who, bringing forth bread and wine, offered sacrifice to God and blessed Abram in His holy name. The sacrifice of Melchisedech is a figure of the Sacrifice of the Mass, in which Jesus Christ is offered under the appearances of bread and wine.

7. On this occasion Abram showed his sense of the dignity of his position as the selected of God by refusing to accept from the King of Sodom any portion of the spoils he had taken in battle. He set aside a tithe of the whole for Melchisedech, as priest, and gave to his gentile allies their just share; but he firmly rejected all compensation for himself, lest it might be said that he had been enriched by an unbelieving king.

8. Covenant of Circumcision.—Again God appeared to Abram, and after promising that his descendants should be as numerous as the stars of the firmament, and that he would soon have a son called Isaac, prescribed for him the ceremony of circumcision as a perpetual distinction between His people and all others. From this time Abram was called *Abraham* (father of many nations), and the name of his wife was changed to *Sara*.

What soon after happened to Lot? 5. What did Abram do on hearing of this? 6. By whom was Abram blessed? Of what is the sacrifice of Melchisedech a figure? 7. How did Abram act about the spoils of battle?

9. Abraham entertains Angels.—On a certain sultry day Abraham saw approaching his tent three strangers, and,



ABRAHAM ENTERTAINS THREE ANGELS.

advancing to meet them, said to the foremost: "Lord, if I

8. What new covenant did God make with Abram? What was Abram now called? What does the name mean? To what was Sarai's name changed?

9. Whom did Abraham entertain about this time?

have found favor in thy sight, pass not away from thy servant. I will fetch water, and wash ye your feet while you rest under the tree; I will set before you bread to strengthen your heart, and afterwards you shall pass on." And the strangers said: "Do as thou hast spoken."

10. Birth of Isaac foretold.—Then Sara, by Abraham's directions, hastened to bake flour-cakes on the hearth, while he killed a fatted calf, which, having been dressed and cooked, he presented to his guests with the cakes, besides milk and butter. When they had eaten, the chief of the three, calling to Abraham, told him that he would return in a year, and by that time his wife would have a son. At this Sara, who was within hearing, laughed incredulously; but the angel of the Lord—for it was one—assured her that it would be so.

11. Destruction of Sodom and Gomorrha foretold.—Then Abraham went with his guests towards Sodom, and on the way the angel told him that the Lord was about to destroy Sodom and Gomorrha on account of their extreme wickedness. Out of regard to Lot and his family, who dwelt in the former city, and in charity for his erring neighbors, Abraham begged that God would spare the sinful places if fifty just men could be found therein, and finally obtained a promise that if even ten just men were found the threatened doom should be averted.

12. Lot is saved.—Two of the angels entered Sodom in the evening and sought the house of Lot. When their arrival became known great crowds surrounded the dwelling to offer violence to the visitors, but were miraculously struck with such blindness that they could not find the door by which to enter. As there were not ten just men in Sodom, the angels told Lot it would be destroyed, and early

10. Whose birth was foretold by the angel? 11. What further did the angel tell Abraham? Why were Sodom and Gomorrha to be destroyed? What favor did Abraham beg of God? 12. Were ten just men found in Sodom? What of Lot?

next morning they led him, his wife and two daughters, into the open country, where, turning their faces toward the mountains, they admonished them not to look back, lest they also should be included in the general destruction.

13. Fate of Lot's Wife.—Scarcely had the sun risen when fire and brimstone rained upon the doomed cities, and not only utterly destroyed them and their inhabitants, but the surrounding country, with its people, cattle, and houses, and even the very herbs and grass of the fields. Lot's wife, prompted by curiosity, looked back and was changed into a pillar of salt.

14. The Dead Sea.—Abraham arose early that morning, and from the place where he had stood the day before, conversing with the angels, looked towards the site of the cities for which he had so earnestly pleaded, and saw that that which was once the habitation of multitudes of sinful and idolatrous men had been suddenly transformed into a vast fœtid and sulphurous lake, now called the Dead Sea—a fearful and lasting witness of divine justice and human depravity.

15. The destruction of Sodom and Gomorrhah is a figure of the punishment which God will inflict on all evil-doers at the last day.

Section II.—BIRTH OF ISAAC—ABRAHAM'S OBEDIENCE—GOD AGAIN BLESSES ABRAHAM AND RENEWS HIS PROMISES.

1. Isaac is born.—About a year after the destruction of Sodom a son was born to Abraham, and was called Isaac. The attention shown to this child in the household vexed Agar, a bondwoman, and excited the jealousy of her son Ismael, who thereupon was driven into the wilderness

13. How were the cities destroyed? What was the fate of Lot's wife? 14. What did Abraham behold on arising the next morning? What is the place where these cities once stood now called?

with his mother, and became the father of the Arabic tribes.



ABRAHAM'S SACRIFICE.

2. Abraham's Faith and Obedience.—While Isaac was yet

1. Who was born about a year after Sodom was destroyed? Whose jealousy was aroused by the attention shown to Isaac? What happened to Ismael? Of what people did he become the father?

young the Lord, to test the obedience of Abraham, commanded him to take his well-beloved son to the top of Mount Moria and there sacrifice him. Without a murmur the venerable patriarch prepared to obey. Rising in the night, he saddled an ass, cut wood for the holocaust, and, accompanied by his child and two servants, set out on his journey. On their arrival at the foot of the mountain the wood was placed on Isaac's shoulders.

3. As the father and son ascended Isaac asked where was the victim for the sacrifice, and Abraham replied that God would provide it. When they had reached the designated place Abraham built an altar and laid Isaac, bound, upon it. Just as he had drawn his knife and was about to strike an angel sent by God stayed his hand, telling him not to harm the boy, but to release him, as the Lord, satisfied with his obedience, had provided another victim. Then Abraham, looking round, saw at some distance a ram entangled in the bushes, and he slew and offered it in sacrifice.

4. **Renewed Promises to Abraham.**—And the angel again called to Abraham, saying: "By My own self have I sworn, saith the Lord, because thou hast done this thing, and hast not spared thy only-begotten son for My sake, I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the seashore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice."

5. Isaac willingly carrying the wood up Mount Moria is a figure of Jesus Christ carrying His cross, as the willing divine Victim about to be offered up in sacrifice upon it. He was offered, as the prophet Isaias says, because He willed it.

2. What did God command Abraham to do with Isaac? Did he obey? 3. How was Isaac saved? 4. Did God bless Abraham for his faith and obedience? 5. Of what is Isaac carrying the wood for his sacrifice a figure?

Section III.—ABRAHAM SENDS INTO MESOPOTAMIA FOR REBECCA—
SHE IS MARRIED TO ISAAC—DEATH OF ABRAHAM AND SARA—ISAAC
AND HIS SONS—ESAU SELLS HIS BIRTHRIGHT.

1. Abraham desires Isaac to marry.—When Abraham was advanced in years, and had been blessed by God in all things, he became anxious to have his son married to a woman who worshipped the true God. Calling his faithful servant Eliezer, he bade him go into Mesopotamia, to Bathuel, the son of his brother Nachor, and select a wife for Isaac from among his own kindred. Eliezer took with him ten camels laden with presents, and set out on his errand.

2. Rebecca.—As Eliezer drew near to the city of Haran he halted his camels at a well where the women of the place were wont to come to draw water, and prayed to God that that one who should say, “Drink, and I will give thy camels to drink,” should be the one provided for Isaac. Soon a maiden of great modesty and beauty came from the city to the well, and, unasked, gave Eliezer and the camels to drink. Eliezer, having given her ear-rings and golden bracelets, inquired her name and parentage. She answered that she was Rebecca, daughter of Bathuel, son of Nachor.

3. When the maiden had returned home and related all that she had heard, her brother, Laban, went out to the well and conducted Eliezer to Bathuel’s house. Eliezer immediately explained the object of his mission, and Bathuel and Laban said to him: “The Lord hath directed all things. Behold Rebecca before thee. Take her, and let her become the wife of thy master’s son.” A great banquet was then given in honor of the betrothal, and the next day Rebecca and her maids set out with Eliezer on his return.

4. As they neared the end of their journey Rebecca saw a

1. As Abraham grew old about what did he become anxious? On what journey did he send Eliezer? 2. Was the prayer of Eliezer granted? Whom did he meet near the city of Haran? 3. Was his mission successful?

man approaching them, and asked who he was. On being told that it was her intended husband she quickly took a



REBECCA GIVES ELIEZER WATER TO DRINK.

veil and covered her face. Isaac, when he had heard what had been done, was well pleased, and, taking his bride by the

4. How did Rebecca act when she first saw Isaac? Was Isaac pleased with her and did he take her for a wife?

hand, he conducted her into his mother's tent and took her for his wife.

5. Death of Sara and Abraham.—Soon after this happy event Sara died, and was buried in the double cave of Mambré, which Abraham had bought for a sepulchre from the children of Heth. Afterward, when the patriarch had reached the age of a hundred and seventy-five years, he too died and was laid beside his wife by his sons, Isaac and Ismael.

6. Esau and Jacob.—Among the numerous children of Isaac were Esau and Jacob, twins, but Esau was the first-born. These brothers were unlike in every respect. Esau, who was red and hairy, strong and courageous, loved hunting and the sports of the field; Jacob was smooth-skinned and of a gentle disposition. Isaac preferred the older on account of his bold, fearless spirit; Rebecca loved Jacob, who reflected more her own amiable qualities, and endeavored to secure for him the family inheritance.

7. Esau sells his Birthright.—The thoughtless conduct of Esau contributed to the success of her designs. One day, when Jacob had prepared a savory meal, Esau entered from the chase, and, being hungry, asked for the dish. His brother, however, refused to part with it unless Esau would agree to give him his birthright in return. To this the latter readily assented, thinking very lightly of the surrender.

8. Isaac, being deceived, blesses Jacob.—But he soon repented of his rashness. Isaac, now grown old and partially blind, on one occasion called Esau to his bedside and told him to take his arms, quiver and bow, and go into the fields, and when he had killed some game to return and cook it for him, so that he might eat, and bless his beloved son before he died.

5. Who died soon after this event? Where was Sara buried? At what age did Abraham die? Where was he buried? 6. Name two sons of Isaac. Describe Esau; describe Jacob. Whom did Isaac prefer? 7. What did Esau sell? Relate how. 8. What did Isaac command Esau to do?

9. Rebecca, who had overheard the conversation, as soon as Esau had gone out, called Jacob, and bade him bring quickly two kids, that she might, by preparing a dish for his father, to be served by him, obtain for her favorite the parental benediction. Jacob at first objected, lest his father might discover the deception and curse him; but his mother overcame his scruples by assuming all the responsibility. The better to mislead Isaac she covered Jacob's neck and hands with the skins of the kids.

10. When Jacob presented the dish to his father, and besought his blessing in the name of his brother, Isaac doubted if he were actually Esau, and calling him nearer and feeling his neck and arms, exclaimed: "The voice is the voice of Jacob, but the hands are the hands of Esau." So he ate the food and blessed Jacob, thus fulfilling a prophecy made to Rebecca before the birth of these children, that the elder should serve the younger.

11. **Esau is consoled.**—As Jacob passed from his father's presence Esau entered with his dish. When he heard of the deception practised by Jacob, he became angry and upbraided his brother with having not only cheated him out of his birthright but out of his father's blessing. With tears he besought Isaac to bless him also, who to console him said: "In the fat of the earth, and in the dew of heaven from above, shall thy blessing be. Thou shalt live by the sword and shalt serve thy brother, and the time shall come when thou shalt shake off his yoke from thy neck."

12. The Hebrew people, by their profane contempt of their birthright in Jesus Christ, have, like Esau, lost their blessing. This blessing has passed to others, of whom a great number are the descendants of Esau, and thus has Isaac's prophecy been fulfilled.

9. What did Rebecca direct Jacob to do? How did she disguise him? What was her purpose? 10. When Jacob presented the food what did Isaac say? Did Jacob receive a blessing? 11. How did Isaac console Esau?

Section IV.—JACOB IN EXILE—HIS VISION AND VOW—HE MARRIES
LIA AND RACHEL—RETURNS HOME—DEATH OF RACHEL AND
ISAAC.

1. Jacob goes to Mesopotamia.—As Esau had threatened Jacob's life, his mother, fearing for his safety, induced his father to send him to Haran, where her brother Laban dwelt, that he might there choose a wife from among his relations.

2. Jacob's Vision.—When night overtook him on his journey Jacob took a stone, and, placing it for a pillow, lay down on the ground to sleep. While asleep he saw in a vision a ladder standing on the earth, the top of which reached to heaven, while angels constantly ascended and descended thereon.

3. And he heard also the voice of God, saying: "I am the Lord God of Abraham thy father, and the God of Isaac. The land wherein thou sleepest I will give to thee and to thy seed. And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west and to the east, to the north and to the south, and in thee and thy seed shall all the nations of the earth be blest. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land; neither will I leave thee till I shall have accomplished all I have said."

4. Jacob awoke overcome with awe, and, looking about in wonder, exclaimed: "How terrible is this place! This is no other than the house of God and the gate of heaven." Then, rising, he took the stone upon which his head had rested, and, pouring oil on it, called the spot Bethel. This stone is a figure of our altars, consecrated with holy oil, upon which Christ reposes, acting as intercessor between heaven and earth.

5. Continuing his journey, Jacob came to a well around

1. To escape the wrath of Esau where was Jacob sent? 2. Describe Jacob's vision. 3. Did God make Jacob any promise? 4. What did Jacob say on awakening? What did he then do? Of what is this a figure?

which flocks of sheep were lying. The shepherds, on being asked if they knew Laban, replied they did, and pointed out his daughter Rachel, who was also there with her flocks, waiting to water them.

6. Jacob serves Seven Years for Rachel.—When Jacob saw his cousin he hastily removed the stone from the well and helped her to give her cattle to drink, telling her at the same time who he was. Rachel ran and told her father, who, overjoyed at the arrival of his nephew, welcomed him hospitably. It was agreed that Jacob should work for Laban seven years, and then should receive Rachel in marriage. But when that time arrived Laban deceived him and gave him Lia, an older daughter. Jacob, who loved Rachel, agreed to serve another seven years, and finally married her.

7. Jacob desires to return Home.—When Jacob had spent twenty years in Mesopotamia he longed to return to his home and country; but as his sudden prosperity and great riches had excited the jealousy of Laban and his sons, he was obliged to take advantage of their temporary absence to depart secretly, lest they might attempt to detain him or his property.

8. He is pursued by Laban.—He accordingly stealthily set out with his wives and children, his servants and droves of sheep, goats, camels, and other domestic animals, and on the tenth day encamped in the mountain of Galaad. There he was overtaken by Laban, who had pursued him with hostile intentions. But the night before he proposed to attack Jacob God appeared to him in a dream and forbade him to injure his son-in-law, so that on the following day, when they met, their differences were amicably settled.

9. When Jacob arrived at the river Jordan, the boundary of Chanaan, he began to dread a meeting between himself

5. Whom did Jacob meet at the well? 6. How many years did he agree to serve for Rachel? At the end of that time what occurred? 7. How long did Jacob live in Mesopotamia? 8. When he wished to return home what happened?

and his angry brother, against whose violence he prayed God to protect him. He also took the precaution of keeping with his household in the rear of his cattle, while he sent numerous herds in advance in care of his servants, who were instructed, if they met Esau, to say that they were presents to him from Jacob, his brother.

10. Meeting of Jacob and Esau.—But Esau, without noticing these overtures, advanced against Jacob with four hundred armed men. That night an angel appeared to Jacob and wrestled with him till morning, but Jacob held him fast and would not let him go until he obtained his blessing. Then he arose, strong and courageous, and, perceiving Esau with his retainers, he advanced to meet him, bowing down seven times. Esau was greatly moved at this evidence of humility, and, hastening to his brother, embraced him and wept on his neck for joy.

11. Jacob builds an Altar at Bethel.—After a short interview the brothers parted, Esau returning to Seir and Jacob continuing his journey to his father's house. On his way he stopped at Bethel, where he built an altar in remembrance of the mercies which had been shown him there when he was a solitary fugitive. And God again appeared to him, saying: "Thou shalt not be called any more Jacob, but *Israel* shall be thy name. I am God Almighty; increase and be multiplied. Nations and peoples shall be born of thee and kings shall be thy children; and the land which I gave to Abraham and Isaac I shall give to thee, and to thy seed after thee."

12. Death of Rachel and Isaac.—Jacob then departed for Ephrata, and on the journey his wife Rachel died, soon after the birth of her son Benjamin, and was buried by the wayside. When at length his wanderings were ended and

9. When Jacob reached Chanaan what did he dread? What precautions did he take? 10. What did Esau do? What happened to Jacob in the night? Were the brothers reconciled? 11. What did Jacob build in Bethel?

he had reached his home, his aged father received him joyfully and gave thanks to God for his safe return. Soon after



RECONCILIATION OF JACOB AND ESAU.

Isaac died at the age of one hundred and eighty years, and

What did God now say Jacob was to be called? 12. During the journey to Ephrata who died? Who was born about this time? Did Jacob reach home safely? At what age did Isaac die? With whom was he buried?

was buried by his sons, Esau and Jacob, with his father, Abraham.

13. In the reconciliation of Esau and Jacob we have an example of how everything must at last yield to true piety; and that God, who, with an admirable wisdom, regulates the manner and measure of suffering with which He tries His faithful friends, turns all to their advantage, and in their favor changes the hearts of men, when and as He pleases.

Section V.—HISTORY OF JOSEPH—HIS DREAMS—HE IS SOLD TO THE ISMAELITES BY HIS BRETHREN—AFTER MANY TRIALS HE BECOMES GOVERNOR OF EGYPT.

1. Jacob's Sons.—Jacob continued to dwell in the land of Chanaan, and had in all twelve sons, of whom Joseph and Benjamin were the youngest, and, being children of Rachel, were the most beloved by their father. For Joseph, in particular, Jacob showed such marked affection that the older brothers envied and hated him. This feeling was increased when Joseph, then a mere youth, discovered some bad conduct on their part and told his father of it.

2. Joseph's Dreams.—When about sixteen Joseph had a strange dream, which he related to his brothers: "I thought we were binding sheaves in the field," he said, "and my sheaf arose, as it were, and stood; and your sheaves, standing about, bowed down before my sheaf." His brothers in derision asked him: "Shalt thou be our king, or shall we be subject to thy dominion?" Again Joseph dreamed that the sun and the moon and eleven stars worshipped him, and his father, pondering on the vision, seriously inquired: "What meaneth this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren bow down to thee?"

1. How many children had Jacob? For whom did Jacob show most affection? With what feelings did his older brothers regard Joseph? 2. Describe Joseph's first dream. His second.

3. Joseph's Brothers conspire against Him.—Soon after Joseph was sent to his brothers, who were feeding their flocks near Sichem; and they, seeing him approach, said one to another: "Behold, here comes the dreamer of dreams. Let us kill him and throw him into some old pit; and we will say that some beast has devoured him, and then we shall see what good will come of his dreams." But Ruben, the eldest, intending secretly to rescue him afterward, said: "Shed no blood; but throw him into this pit, and keep your hands harmless."

4. He is sold to the Ismaelites.—They accordingly threw Joseph into a dry pit, after taking from him the coat of many colors which his father had caused to be made for him. Then they sat down to their meal; but while eating some Ismaelites passed by, and, on Juda's suggestion, they drew their brother out of the pit and sold him, for twenty pieces of silver, as a slave to the merchants, who carried him into Egypt.

5. Jacob mourns for his Son.—To hide this atrocious deed Joseph's brethren killed a goat, and dipping the coat in its blood, sent it to Jacob, who on seeing it exclaimed in agony: "It is my son's coat; an evil wild beast hath eaten him, a beast hath devoured Joseph!" To those who stood around and sought to comfort him the bereaved father only replied: "I will go down into the grave to my son, mourning." So Jacob rent his garments, and in sackcloth passed many solitary days bewailing the loss of his son.

6. Joseph in Putiphar's House.—The Ismaelites who brought Joseph into Egypt sold him to Putiphar, a general of the army, who soon learned to appreciate his worth. Placed over his master's household, Joseph exercised the

3. When Joseph was sent to his brothers what did they conspire to do? 4. What did they first do with him, by advice of Ruben? What finally became of him? 5. How was Jacob deceived as to Joseph's fate?

greatest care and vigilance, and even when tempted by Putiphar's wife he remained faithful to his trust. Conduct so virtuous excited the anger and hatred of the woman, and she resolved to destroy him. By telling her husband the grossest falsehoods she induced him not only to part with Joseph, but to have him cast into the common prison among the greatest criminals.

7. He interprets the Dreams of Pharaoh's Servants.—But God did not desert Joseph in his sorrow, and he soon found such favor with the chief keeper that he was placed over the other prisoners. Among these were Pharaoh's principal butler and baker, who each, having had a singular dream on the same night, came to Joseph to have it interpreted. "I saw before me three branches of a vine," said the butler, "which by degrees grew and blossomed, and at length brought forth grapes. I took the grapes, and pressed them into the king's cup, and gave him to drink." Joseph explained that in three days the cup-bearer would be released and restored to his position at court.

8. Then the baker related that he dreamt he had three baskets upon his head, and that the birds came and ate out of the upper basket, which contained every sort of meat. "The three baskets are as yet three days," said Joseph, "after which Pharaoh will take thy head from thee and hang thee on a cross, and the birds shall tear thy flesh." The third day following was the king's birthday, and everything happened as Joseph had foretold. The baker was executed and the butler restored to favor, but in his prosperity the latter forgot the promise he had made to procure from his master the release of Joseph.

9. Pharaoh's Dreams interpreted.—Two years after Pharaoh had two dreams which the wise men and soothsayers of

6. To whom was Joseph sold in Egypt? Did Joseph prove worthy of the confidence placed in him by his master? 7. Being cast into prison, how did the keeper treat him? Whose dreams did he interpret? 8. Relate the dreams.

his kingdom could not interpret; and then the butler remembered Joseph, and related how he had interpreted the



JOSEPH INTERPRETS THE DREAMS OF PHARAO'S SERVANTS.

dreams in prison. Pharaoh sent for the prisoner, and told

9. How long did Joseph remain in prison? Who then sent for him? Outline Pharaoh's two dreams. 10. In what way did Joseph interpret the dreams?

him that he had dreamt he stood by the river, out of which came seven fat and beautiful kine, which fed in the marshy places; that presently other kine, ill-favored and lean, came out of the water and devoured the first; that he fell asleep again and thought he saw seven full ears of corn growing upon one stalk; then seven other ears sprang up, thin and withered, and ate up the fine and full ears.

10. Joseph said: "The king's dream is one. God hath shown to Pharaoh what He is about to do. The seven beautiful kine and the seven full ears are seven years of plenty, and both contain the same meaning. The seven lean and thin kine that came up after them, and the seven thin ears that were blasted, are seven years of famine." He further explained that the predicted scarcity would not be confined to Egypt only, and advised the king to select some prudent person to take charge of the surplus crops during the years of plenty, so that when the famine came his subjects might not be without food.

11. Joseph is made Governor of Egypt.—Pharaoh accepted the advice, and, admiring the modesty and wisdom of Joseph, appointed him governor of the whole kingdom. As the insignia of his office the king put on him a silk robe, a chain of gold, and a ring from his own finger, and, making him mount his second state chariot, ordered a herald to go before him crying out: "Let all the people bow the knee before Joseph, who is made governor of Egypt." He also had his new councillor's name changed to one signifying "Saviour of the World."

12. Joseph hated by his brethren on account of his love of virtue and innocence, and sold by them for a slave into the land of Egypt, is a striking figure of Jesus Christ hated by His own people on account of His love of justice and

What advice did Joseph give the king? 11. What appointment did Joseph receive? How was he clothed? How else did the king honor him? What was he now named? 12. Of whom is Joseph hated by his brethren a figure?

sanctity, and delivered up by them, bound, into the hands of the Roman governor, Pontius Pilate. Joseph in prison, with the two offenders of Pharaoh's court by his side, one of whom is restored to favor and the other perishes, is a figure of Jesus on the cross between two thieves, one of whom receives the promise of eternal life, while the other dies blaspheming.

Section VI.—JOSEPH'S GENEROSITY—DURING A FAMINE HIS BROTHERS COME TO EGYPT TO BUY FOOD—HE SUPPLIES THEM AND SENDS FOR HIS FATHER—JACOB DWELLS IN GESSEN—DEATH OF JACOB AND OF JOSEPH.

1. The Years of Plenty and of Famine.—The seven years of plenty which Joseph had foretold arrived, and the prudent governor lost no time in filling his warehouses with grain and other surplus products of the earth. They were followed by the famine years, during which want and suffering prevailed throughout the surrounding countries, while in Egypt peace and plenty reigned. When Pharaoh's subjects wanted food they were sent to Joseph, who supplied them liberally.



EGYPTIAN WHEAT.

2. Jacob's Sons go to Egypt to buy Food.—The famine soon extended into Chanaan, so that Jacob was obliged to send his sons to purchase wheat in Egypt. Benjamin alone, who was still young, remained with his father.

1. Did Joseph's predictions come true? What did he do during the seven years of plenty? What during the seven years of famine? 2. Into what other country did the famine extend? Who was obliged to send to Egypt to buy wheat?

When the brothers appeared before Joseph they bowed themselves down and stated the object of their journey. Arrayed in the gorgeous uniform of his office, he was not recognized; but he knew them, and recalled the dreams of his boyhood which had so excited their anger. Joseph affected to consider them spies, while they, protesting that they were honest men, the sons of a man in Chanaan, stated that originally there were twelve brothers, one of whom was dead and the other at home with their father.

3. Joseph's Treatment of his Brothers.—Then Joseph, who still feigned to doubt their word, proposed, as a test of their good faith, that one of them should return for Benjamin while the others remained as hostages. On their way to prison the brothers freely conversed in their own language, thinking it was not understood, accusing themselves of the cruelty towards Joseph, and attributing their present misfortunes to their past sins. Upon overhearing them speak thus in his native tongue the governor was greatly moved, and resolved not to put their penitence to too severe a test.

4. However, he detained them in prison three days, and then released all except Simeon, who was still kept as a pledge for their return. To the others he gave all the provisions they required and dismissed them. On their homeward journey they examined their sacks, and in the mouth of each was found the money they had paid; at which they were both surprised and troubled, fearing some evil was intended for them. When, on reaching home, the brothers told Jacob all that had passed, he began to lament his sad fate in the death of Joseph and the captivity of Simeon, and positively refused to let Benjamin return with them to Egypt.

When his brothers appeared before Joseph did they recognize him? Did he know them? 3. How did he pretend to test them? 4. What besides provisions did they find in their sacks? What did Jacob do on hearing their story?

5. They visit Egypt a Second Time.—But as their grain was soon consumed and scarcity again prevailed, Jacob consented to his sons again visiting Egypt with Benjamin, but not until Juda had solemnly pledged himself for the boy's safety. This time the brothers took with them a double supply of money—that which they had found in their sacks as well as coin to buy more food. As soon as Joseph was informed of their arrival, and that Benjamin was with them, he ordered his steward to prepare a feast, to which they all, including the prisoner, Simeon, were to be invited.

6. Joseph entertains his Brothers.—When Joseph's brethren heard of the honor intended them they feared lest it might be a plot for their destruction; but they were quickly reassured when brought before him. Without yet disclosing himself, he received them kindly, inquired for their father's health, and said affectionately to Benjamin: "God be gracious to thee, my son." During the banquet the brothers were seated at one table, and their host with his retinue at another, as was the Egyptian custom. To each guest he sent meat from his own table, but the share of Benjamin was five times larger than that of the others.

7. Joseph tests his Brothers.—Now, Joseph, wishing to know whether his brothers were as selfish and cruel to Benjamin as they had been to him, instructed his steward to fill their sacks with grain and put each man's money into his sack; also to put into that of the youngest his silver drinking-cup. The brothers had scarcely departed when the steward, instructed by Joseph, overtook and charged them with stealing his master's cup. Filled with fear and indignation, they denied the accusation, declaring that if the cup were found in any of their sacks the owner should die and the others would become slaves to the governor.

5. On whose pledge did Jacob finally consent to let Benjamin visit Egypt? What did the brothers take with them on their second visit? 6. How were they received by Joseph? 7. What did he do to discover their treatment of Benjamin?

8. The sacks were opened, and, to the surprise of all, the missing vessel was found in Benjamin's. Then they rent their garments in despair, reloaded their asses, and returned to the city. Casting themselves at Joseph's feet, they confessed their guilt and offered to become his bondsmen. Joseph, however, insisted that he only who stole the cup should be punished. Juda at this fearlessly advanced and told the governor how unwillingly their father had parted with their youngest brother, how he was pledged for his safe return, and ended by offering himself as a slave in Benjamin's place.

9. **Joseph makes himself known to his Brothers.**—This instance of fraternal love so affected Joseph that he ordered the audience-chamber to be cleared of strangers, and revealed himself to his brothers, saying: "Be not afraid, and let it not seem to you a hard case that you sold me into these countries; for God sent me before you into Egypt for your preservation. Not by your counsel was I sent hither, but by the will of God, who hath made me, as it were, a father to Pharao, and lord of his whole house, and governor of all the land of Egypt."

10. **Joseph sends for his Father.**—He then directed them to hasten to their father and acquaint him of all his power and influence. They were also to invite Jacob with his family to leave Chanaan and settle in Gessen (Goshen), the most fertile part of Lower Egypt, which Joseph promised he would obtain for them. He thereupon dismissed them with numerous chariots and wagons filled with provisions and costly presents. When the brothers returned, and told Jacob that the son he had so long thought dead was alive and ruler over all Egypt, the venerable patriarch awoke as from a deep sleep, yet refused to believe them.

8. In whose sack was the drinking-cup found? When the brothers appeared before Joseph upon what did he insist? How did Juda act? 9. How did this affect Joseph and what did he do? 10. What invitation did he send to his father?

11. Jacob goes into Egypt.—Satisfied at length of the truth of their statement, he resolved to comply with Joseph's request. But before doing so he sacrificed to the Lord and asked His counsel and guidance. God appeared to him in a vision, and, assuring him of His protection, comforted him by saying that, though he should die in Egypt, his descendants would be multiplied exceedingly, and eventually He would lead them into the land promised to Abraham and Isaac. So Jacob, collecting his family to the number of seventy, with his servants, cattle, and household goods, departed from Chanaan.

12. Jacob and his Sons dwell in Gessen.—On reaching Gessen Jacob was met by his beloved son, who, throwing himself on his neck, wept for a long time. Joseph again received his brothers affectionately and renewed his former promises of help and protection. He advised them to settle where they were, as it was the most desirable part of the kingdom, while he would obtain Pharaoh's permission for them to occupy the land apart from the natives. He also presented his father and brothers to the king, by whom they were received with great kindness.

13. Under Joseph's supervision his relatives in Gessen continued to be abundantly supplied with food, though the Egyptians were so sore pressed during the last years of the famine that they were obliged to exchange their goods and lands for the necessities of life.

14. Jacob's Prophetical Blessing of his Children.—When Jacob had dwelt about seventeen years in his new home, finding his life drawing to a close, he sent for Joseph and his sons Manasses and Ephraim. To Joseph he spoke of the inheritance the Lord had promised his race in Chanaan, and made him swear to have his remains laid there with those of

11. Did Jacob accept his son's invitation? Before doing so what did he do? What assurance did God give him? 12. How was he received by Joseph and Pharaoh? 13. Where did Jacob dwell? 14. How many years did he remain here?

Abraham and Isaac. His grandsons he adopted and blessed, preferring the younger Ephraim. He also gave his benediction to his other children, who stood around his bed, prophesying the future of their tribes, particularly that of Juda, from which he declared the sceptre should not pass away till the coming of the promised Messias.



JACOB BLESSING HIS CHILDREN.

15. Death of Jacob and of Joseph.—Jacob died at the age of one hundred and forty-seven years, and was buried, as he had desired, with his forefathers. His descendants mourned for him seventy days before going into Chanaan, escorted

Feeling death near, whom did Jacob send for? What did he say to Joseph? Where did he wish to be buried? Which of his grandsons did he prefer? What did he prophesy of the tribe of Juda? 15. At what age did he die?

by a large number of Egyptians, to complete his obsequies. On their return Joseph's brothers, now that their father was gone, began to fear that he would take vengeance on them for the wrongs they had formerly done him; but, on the contrary, he increased in kindness to them and their children up to his death, which happened in his hundred and tenth year. During his last sickness he predicted that God, in the fulness of time, would lead them out of Egypt, and exacted a promise that when that time arrived they would carry his bones with them.

16. Joseph dispensing the corn of Egypt is a figure of Jesus Christ feeding the nations of the world with the bread of the Holy Eucharist. His admirable charity is a figure of that unparalleled goodness which we adore in Jesus Christ, who, being sold by His own brethren, not only pardoned them for the cruel death they put Him to, but also made the blood He spilt on His cross the price of their salvation and the ransom of their souls.

Section VII.—HISTORY OF JOB.

1. **Job's Virtues and Riches.**—Contemporary with Joseph there lived in Hus, in the land of Edom, a pious and just man named Job, who had a family of seven sons and three daughters, and was very rich in lands and cattle. On a certain occasion the Lord asked Satan if he had observed how simple and upright this man was, always fearing God and avoiding evil. Satan answered that it was very easy for Job to serve the God who had blessed him with abundance and happiness, but asserted if he were visited by affliction he would curse Him to His face.

2. **God permits Satan to afflict Job.**—God thereupon gave Satan power over all that Job possessed, but forbade him

Was Jacob buried in Egypt? What did Joseph's brothers now fear? How did he act? At what age did he die? What did he predict? 16. Of whom is Joseph dispensing food a figure? 1. Where did Job live? What was his character?

to meddle with his person. Soon after Job began to experience the malice of the evil spirit. A messenger came to him one day to say that the Sabeans had taken all his oxen and asses and had slain his servants. Another arrived immediately after to tell how fire from heaven had consumed his sheep and their keepers. A third related how the Chaldeans had suddenly fallen on the camels and their drivers and killed them all; and while he was still speaking news arrived that the house in which Job's children had been feasting was destroyed by a violent wind and all therein had perished.

3. Job's Fortitude.—Though stunned by these sudden misfortunes, Job's fortitude did not forsake him, but, falling down on the ground, he worshipped God, saying: "The Lord gave and the Lord hath taken away; as it hath pleased the Lord, so is it done; blessed be the name of the Lord." To put his fidelity to a still severer test Satan was permitted to afflict him with a leprous ulcer, which covered his whole body. His wife also became an instrument for his torture, but to her upbraidings he only replied: "Thou hast spoken like one of the foolish women; if we have received good things at the hand of God, why should we not receive evil?"

4. Job's Comforters.—Three of his friends, who had heard of his troubles, came to offer him consolation and to argue with him; but seeing his sad condition, they wept, and, sitting down, for seven days and nights uttered not a word. At length Job broke the silence and poured forth his lamentations; but his companions, unable to appreciate the depth of his misery and the strength of his faith, or to account for his misfortunes, reproached him for his faults, to which they attributed his punishment.

2. To prove that piety can survive affliction, whom did God permit to afflict Job? Relate some of these afflictions. 3. Did Job's fortitude give way under them? What did he do? 4. How did Job's three friends treat him?

5. Job bewails his Miseries.—Job, however willing he might have been to acknowledge his unworthiness in the sight of God, considered their taunts unmerited and their reasoning shallow. In answer to their expostulations he said: “When I went out of the gate of the city the young men saw me and hid themselves, the old men rose up and stood. The ear that heard me blessed me, and the eye that saw me gave witness to me. The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. I was clad with justice, and I clothed myself with my judgment as with a rose and a diadem.

6. “I was an eye to the blind and a foot to the lame. I was the father of the poor; and the cause which I knew not I searched out most diligently. I broke the jaws of the wicked, and out of their teeth I took away the prey; and I was a comforter to them that mourned. But now the young men scorn me, whose fathers I would not have set with the dogs of my flock; I am turned into their song and am become their byword; for God hath opened His quiver, and hath afflicted me, and hath put a bridle in my mouth. I am brought to nothing; as a wind Thou hast taken away my desire, and my prosperity hath passed away like a cloud.”

7. He acknowledges God's Justice.—Though Job thus lamented his change of fortune, he defended the wisdom of God against the insinuations of his scornful comforters, and as the reward of his patience and fidelity the last years of his life were more blessed than the first. His flocks and herds were increased twofold; other children to the number of ten were born to him, more devout and dutiful than those who had been so suddenly taken away; and when he died, full of years and honors, he left his large possessions to his children's children unto the fourth generation.

5. How did he answer their taunts? 7. Did he charge God with his misfortunes? Did God reward his fidelity and patience? In what state did he die?
8. Of whom is Job a figure?

8. Job is a figure of Jesus Christ not only in the power which was given to Satan to afflict Him, but also in the reproaches of His own people. In the midst of these Jesus endured His burden of sorrow all His life, and especially during His agony on the cross. From the history of Job we learn the extent of the power to do harm which is permitted to the devil, and the reason of the powers granted to the Church by way of protection against him.

NAMES AND AGES OF THE PATRIARCHS FROM NOE TO MOSES.

NAME.	BORN A. M.	DIED A. M.	AGE.
Sem.....	1558	2158	600
Arphaxad.....	1658	1996	338
Sale.....	1693	2126	433
Heber.....	1723	2187	464
Phaleg.....	1757	1996	239
Ren.....	1787	2026	239
Sarug.....	1819	2049	230
Nachor.....	1849	1997	148
Thare.....	1878	2083	205
Abraham.....	2008	2183	175
Isaac.....	2108	2288	180
Jacob.....	2168	2315	147
Levi.....	2255	2392	137
Moses.....	2433	2553	120

Review.—For what was Abram chosen, as told in Sec. I.? Who accompanied him to Chanaan? After defeating the four kings what happened to him? What covenant did God make with him? What was he now called? What did the angels entertained by Abraham foretell? Why were Sodom and Gomorrha destroyed? Who was saved?—Whose birth is recorded in Sec. II.? How did God test Abraham's obedience?—What do we learn in Sec. III. of Eliezer's journey into Mesopotamia? Who became the wife of Isaac? Outline the story of Esau and Jacob.—Relate the events of Jacob's journey to Haran, as told in Sec. IV. What of Rachel? What occurred to Jacob on his journey home?—Who was Jacob's favorite son, as we learn in Sec. V.? How was Joseph treated by his older brothers? To whom was he sold in Egypt? What happened now? Whose dreams did he interpret in prison, and how? Why did Pharaoh send for him? Did he interpret Pharaoh's dreams correctly? What was the result?—Outline the story of Joseph's treatment of his brothers, as told in Sec. VI. Where did his father dwell for many years? Where was he buried?—Outline the history of Job, as told in Sec. VII.

THIRD ERA.

FROM THE BIRTH OF MOSES TO THE DEATH OF SOLOMON (1571 TO 975 B.C.)

Section I.—THE ISRAELITES IN EGYPT—THEIR OPPRESSION BY PHARAO—BIRTH OF MOSES—GOD COMMANDS HIM TO DELIVER THE ISRAELITES—AARON—PHARAO REFUSES TO LET THE ISRAELITES DEPART, AND OPPRESSES THEM MORE SORELY.

1. Oppression of the Israelites.—After the death of Jacob and Joseph the children of Israel multiplied and became so numerous that they filled the land. In the meantime another king arose in Egypt, who knew not Joseph. He, fearing lest the Israelites should rebel and overthrow the government, determined to oppress them. Taskmasters, therefore, were set over them to afflict them and to make them do all kinds of hard labor in clay and in brick. In this manner the children of Jacob built the cities of Phithom and Ramesses for the Egyptians.

2. Murder of the Male Children.—But finding that the Hebrews only multiplied the more under oppression, Pharaoh secretly commanded the midwives to destroy at its birth every male child born of a Hebrew woman. The nurses, however, did not obey the cruel command. The king then issued a public order that every male child of the Israelites, as soon as born, should be thrown into the river, in obedience to which many thousands of helpless babes perished.

1. When the Israelites became very numerous what did the king of Egypt fear? How were they treated? What cities did they build? 2. What did Pharaoh secretly command? Was he obeyed? What order did he then issue?

3. Birth and Exposure of Moses.—About this time Amram, a grandson of Levi, had, by his marriage with Jochabed, a son, whose birth was kept secret for three months. When the fond mother could hide her son no longer, she took a basket made of bulrushes, smeared it with slime and pitch, and, putting the babe into it, she laid him in the sedges by the river's brink.

4. He is saved by Pharaoh's Daughter.—Soon after the daughter of Pharaoh, accompanied by her maids, came to the spot to bathe, and, perceiving the basket, she ordered it to be brought to her. On seeing its contents her heart was touched with compassion, and she resolved to save the life of the little foundling.

5. He is nursed by his Mother.—A sister of the child had been stationed near by to see what would befall him. She now came up and asked if the princess wanted a nurse for the infant, and, on being told to go and procure one, she hastened to bring her mother. Pharaoh's daughter, unaware of the relationship, gave the child into her care, and promised her a large reward if she fulfilled her trust faithfully.

6. He is adopted by the Princess.—The delighted mother nursed her boy tenderly, and, when he required her aid no longer, brought him to court, where he was adopted by the princess under the name of Moses, which means saved from the water. At the coming of Christ all the male infants of Bethlehem were slain; at the birth of Moses, a figure of Christ, a cruel edict forbade them to live.

7. Moses learns the Secret of his Birth.—Trained in the lore and accomplishments for which Egypt was then so celebrated, Moses grew up surrounded by all the luxuries of the court, and the honors and distinctions incident to his

3. Who was born about this time? What did his mother do when she could no longer conceal him? 4. By whom was he saved? 5. Who nursed him? 6. Who adopted him? 7. What were his training and surroundings?

exalted position. How he learned the secret of his birth is not stated, but it is certain that about his fortieth year he voluntarily left Pharaoh's palace, renounced his adoption, and began to take an active interest in the welfare of his countrymen, who were groaning in abject slavery.

8. He kills an Egyptian.—On a certain day, while he was walking in that part of the city most frequented by Israelites, he saw one of them in deadly conflict with an Egyptian, and, being moved to anger, he slew the Egyptian and buried him in the sand. Thinking himself unobserved, he passed on; but the next day, finding two Hebrews quarrelling, he attempted to interfere. One of them contemptuously asked why he did so, and if he intended to kill them as he had the Egyptian.

9. He fleeth into Madian.—Fearing the resentment of Pharaoh, now that his act was known, Moses fled into Madian (Arabia), where he was well received by Jethro, a priest of Madian, who gave him one of his daughters in marriage. Moses dwelt about forty years in Madian with Sephora, his wife, taking care of the numerous herds of cattle with which God had enriched him.

10. God commands Moses to deliver the Israelites.—On one occasion, while Moses was thus employed in the neighborhood of Mount Horeb, the Lord appeared to him in the form of a flame of fire in the midst of a bush. Much surprised to behold what he thought was a burning bush and yet not consumed, Moses was advancing nearer to ascertain the cause when a voice exclaimed, "Moses, Moses!" He replied, "Here I am." Then the voice said: "Come not nigh hither, put off thy shoes from thy feet; for the place whereon thou standest is holy ground." Thereupon Moses fell prone on his face, and in that position received his com-

What did Moses learn in his fortieth year? How did he act on this? 8. What happened as he walked in the city one day? 9. Where did he go after this? Who received him, and whom did he marry? How long did he dwell in Madian?

mission from the Almighty to lead the children of Israel out of bondage into the promised land.

11. Moses' Humility and Doubts.—At first Moses, in his humility, besought God not to impose on him so difficult a task, alleging his unworthiness and slowness of speech; but the Lord, to give him confidence, conferred on him the power of working miracles. Still hesitating, Moses asked what he should say if questioned by his own race as to who constituted him their leader, and the voice replied, "I AM WHO AM. Thus shalt thou say to the children of Israel: HE WHO IS hath sent me to you." Knowing the obstinacy of Pharaoh and the perversity of the Hebrews, the future law-giver was still reluctant to undertake the work of liberation, and yielded only when threatened with the displeasure of the Almighty. His brother Aaron, the Levite, was appointed to be his spokesman.

12. We were separated from God by pride; we must return to Him by humility. Hence by humility Mary became the Mother of God and Moses the leader of the people of Israel. The one gave us Christ, who is love; the other gave us the law of God, which is justice.

13. Moses returns to Egypt.—Moses prepared to act with promptness and decision. He drove home his cattle, and, taking leave of his father-in-law, proceeded with his wife and two children to Egypt to begin his great work. On the way he was met by Aaron, who turned back with him. Having assembled the Israelites, Aaron told them what God had commanded, and when Moses had wrought many miracles before the people they believed.

14. Pharaoh refuses to let the Israelites go.—Moses and Aaron soon presented themselves before Pharaoh, and said that their Lord had ordered him to let the Israelites go into

10. Who appeared to Moses on Mount Horeb? In what form did God appear? What commission did Moses receive? 11. Did Moses deem himself unworthy of so great a task? Who was appointed to aid him? 13. What did Moses now do?

the desert to sacrifice. The king was indignant at this demand, and blasphemously denied the existence and authority of God. To punish their presumption he instructed his overseers to increase the labors of the Hebrews by withholding from them straw for their bricks, while still requiring the production of the usual number daily. When the elders among the oppressed people saw that they were worse treated than before they murmured, and accused Moses and Aaron of being the authors of their ills.

15. God renews His Promise.—The brothers, in their distress, prayed to God for help and direction. He heard their prayers and commanded them to speak again to Pharaoh, saying: "I will lay my hand upon Egypt, and will bring forth my army, and my people the children of Israel, out of the land of Egypt, with very great judgments. And the Egyptians shall know that I am the Lord, who have stretched forth my hand upon Egypt, and have brought forth the children of Israel out of the midst of them."

Section II.—THE PLAGUES OF EGYPT—THE EXODUS—PASSAGE OF THE RED SEA—DROWNING OF PHARAO AND HIS HOSTS.

1. Aaron's Rod.—Moses and Aaron presented themselves a second time to Pharaoh to ask that the Israelites might be allowed three days to sacrifice in the desert, and again their request was denied with anger and contempt. Then Aaron, by direction of God, threw his rod on the ground, and it was changed into a serpent. Pharaoh then called his wise men and magicians, and they every one cast down their rods, and they were turned into serpents; but Aaron's rod devoured their rods. The king, attributing the miracle of Aaron to enchantment, hardened his heart; but he was soon to witness even more wonderful things.

14. How did Pharaoh receive the request to let the Israelites go? How did he punish the Hebrews? Whom did they blame for their sufferings? 1. Relate what occurred at the second interview with Pharaoh. What of Aaron's rod?

2. The Plagues.—Aaron now struck the water, and it was changed into blood, so that the fish in it died; but as the magicians could do the same, the king remained obstinate. Moses next stretched his rod over the rivers, streams, and pools, and there came forth countless multitudes of frogs, which covered the land and invaded even the royal palace. Though the magicians were able by their arts to imitate the Hebrew leader, they were unable to remove the plague, which Pharaoh seeing, agreed that if Moses would do so he would grant his request; but when the frogs had vanished the monarch again refused.

3. Moses then in succession brought from the dust of the earth myriads of insects and flies which stung and tormented man and beast; a murrain that afflicted the cattle, and boils and swellings on human beings and animals; thunder, rain, and lightning running along the ground, which totally destroyed the crops, the cattle, and the servants who tended them; swarms of locusts that ate up every blade of grass and herb; and, lastly, a fearful darkness, so dense that no man could see his neighbor, and which for three days covered all that part of the country inhabited by the Egyptians.

4. Moses driven out by Pharaoh.—Pharaoh, frightened at length, sent for Moses and consented to let the Israelites go out to sacrifice, provided they left behind their sheep and cattle; but this proposition was rejected. Then the king in anger said: "Get thee from me, and beware thou see not my face any more; in what day soever thou shalt come in my sight thou shalt die." And Moses answered: "So shall it be as thou hast spoken; I will not see thy face any more."

5. Institution of the Passover.—Before God sent his last and most terrible scourge on Egypt He commanded Moses

2. What was the first plague? What the second? 3. The third? The fourth? The fifth? The sixth? The seventh? 4. On what condition did Pharaoh at length agree to let the Israelites go? This being rejected, what did he say to Moses?

and Aaron to call the people together and instruct them how to prepare for so awful a manifestation of His justice. When the ancients of the Israelites were assembled Moses said to them: "Go take a lamb by your families, and sacrifice the Phase; and dip a bunch of hyssop in the blood, and sprinkle the transom of the door with it, and both the door-posts. Let none of you go out of his house till morning, for the Lord will pass by during the night, striking the Egyptians." The ancients and people, bowing their heads in obedience, proceeded to prepare for the Passover.

6. The last Plague.—At midnight of the fourteenth day of the month the angel of the Lord passed over the land and slew every first-born of the Egyptians. From the highest to the lowest no family but those of the house of Israel escaped. Pharaoh, with his servants and subjects, rose up in the night terrified, and, sending for Moses and Aaron, implored them to take at once the Israelites, with all their sheep and herds, out of Egypt to sacrifice, as Moses had so persistently demanded.

7. The Israelites depart from Egypt.—This command was immediately obeyed, and so hastily that the Hebrews took with them unleavened dough, which they tied in their cloaks, slung over their shoulders. The Jews were preserved from death by the blood of the lamb. In like manner our souls are preserved from death by the blood of Christ, who is "the Lamb of God."

8. The Pillar of Cloud and of Fire.—The Israelites also, taking advantage of the anxiety of their oppressors to be rid of them, borrowed their vessels of gold and silver and garments of great value, which they intended to keep as some compensation for their unrequited labor of centuries. The children of Israel had dwelt in Egypt about two hundred

5. What did God now command Moses and Aaron to do? What did Moses say to his people? For what did they prepare? 6. What was the last plague? How did Pharaoh now act? 7. What did the Hebrews do in their haste?

and fifteen years, and when they marched out to take possession of the promised land, four hundred and thirty years after the call of Abraham, they numbered six hundred thousand men, besides women and children. They carried with them the bones of Joseph, as he had requested, and drove before them their domestic animals and beasts of burden. And the Lord went before them to show the way, in a pillar of cloud by day, and by night in a pillar of fire.

9. Pharaoh pursues the Israelites.—In a few days, by a circuitous route taken to avoid the Philistines, they came to the Red Sea, which seemed to present an insuperable barrier to their progress; but as God had from the first been their guide, their leaders felt no apprehensions for their safety. Meanwhile, the first shock of the recent disaster over, Pharaoh repented that he had let the Israelites go with the spoils of his subjects, and collected his war-chariots and horsemen to pursue them. When this army appeared in sight the Israelites, not knowing whither to flee, gave themselves up to despair, and even accused Moses and Aaron of having brought them into the desert to be slaughtered.

10. Passage of the Red Sea.—But the beacon which had led them hitherto changed its position in the night, and, while it gave light to the children of Israel, surrounded the Egyptians with darkness, and thus prevented them from seeing the people in pursuit of whom they had come. While thus miraculously hidden Moses sent word to the Israelites to continue their march, and, stretching his hand over the sea, it was divided and a passage left open on the dry ground, along which the multitude passed during the night.

11. Pharaoh and his Army drowned.—Early in the morning the Egyptian army, seeing how the Hebrews had escaped, prepared to follow; but when they had fairly entered

8. How long had the Israelites dwelt in Egypt? How many did they number? Whose bones did they carry with them? How did God guide them? 9. What did they reach in a few days? What did Pharaoh now do? Did the Hebrews despair?

into the path through the sea they became panic-stricken and strove to return. Then Moses again stretched forth his



GATHERING THE MANNA.

hand, and the waters, returning to their place, engulfed

10. How were the Israelites saved from Pharaoh and his army? 11. What did the Egyptians attempt to do? What happened to them?

Pharao and his hosts, so that not so much as one man escaped.

12. The miraculous pillar of cloud by day and of fire by night is a figure of Christ, who has declared Himself to be "the Way, the Truth, and the Life."

Section III.—THE ISRAELITES IN THE DESERT—THE MIRACLES OF THE QUAIL, THE MANNA, AND THE WATER FROM THE ROCK—THE TEN COMMANDMENTS—THE HEBREWS CONDEMNED TO WANDER FORTY YEARS IN THE WILDERNESS—DEATH OF MOSES

1. **They long for the Flesh-Pots of Egypt.**—When the Hebrew people had marched into the desert of Sin, having neither bread nor meat, they began to long for the flesh-pots of the country they had been so glad to leave. Moses, to quiet their murmurs, promised that God would provide both meat and bread.

2. **Miracles of the Quails and the Manna.**—And so it came to pass that in the evening immense flocks of quail appeared in their camp, which were easily caught, and in the morning the ground was found covered with a fine powder called *man-hu*, or manna, which when cooked tasted like flour mixed with honey. This heavenly food was the sole support of the Israelites for forty years, and was collected each morning to serve for one day only, except on that preceding the Sabbath, when a double quantity was gathered. The manna is a figure of the Blessed Eucharist, which is "the living Bread which came down from heaven" to feed and nourish our souls.

3. **Water from the Rock Horeb.**—The Israelites advanced to Raphidim, where there was no water, and the people again became discontented. Moses, by God's direction, brought them to Mount Horeb, where, striking the rock with his rod,

12. Of what are the miraculous pillars of cloud and of fire a figure? 1. When the Israelites had reached the desert of Sin for what did they begin to long? What did Moses promise? 2. With what were they fed? How long was this food their support? How was it collected? Of what is the manna a figure?

a stream of pure water issued forth, so that man and beast could satisfy their thirst.

4. Moses talks with God on Mount Sinai.—After a three months' journey the Israelites reached Mount Sinai. Moses was here called up into the mountain and held converse with God, who bade him remind his countrymen of all He had



THE ROCK OF HOREB.

done for them and their ancestors, and to tell them that if they remained obedient to Him He would make them His chosen people. When the patriarch descended he told the multitude what the Lord had said, and the Israelites with one accord cried out: "We will do all the Lord hath spoken."

5. Purification of the Israelites.—The people were then ordered to purify themselves, and to await the commands of God on the third day following. On the morning of that

3. For what did the Israelites suffer at Raphidim? How did Moses satisfy their thirst? 4. What place did they next reach? What happened to Moses here? When Moses told the people of God's commands what did they promise? 5. What were they ordered to do?

day a dense cloud enwrapped the mount, the top of which seemed on fire, while thunder filled the air and lightning played around the mountain and shook it to its very base. A sound as of a trumpet issued forth, and so increased in volume that the people trembled with awe and fear.

6. The Ten Commandments.—Then the voice of God was



THE TABLES OF THE LAW.

heard giving forth the Ten Commandments, which the multitude, overcome with reverence and dread, promised faithfully to obey. In commemoration of this solemn promise Moses built an altar and offered sacrifice to the Lord, and also sprinkled the people with the blood of the victims. The covenant of the Old Law was sealed with the blood of victims; that of the New with the blood of Christ.

Describe the appearance of Mount Sinai. 6. What was then heard? What did the people promise? What did Moses do in commemoration of this solemn promise?

7. The Golden Calf.—Moses again went up to the mountain, and remained there communing with God for forty days, during which time he received two tables of stone whereon were written the Commandments. But his long absence led the fickle Israelites to believe that he had deserted them, and, forgetful of their promise, they induced Aaron to make them a golden calf out of their golden earrings, so that they might worship it after the manner of their former masters.

8. Punishment of the Idolaters.—When Moses returned and found the people relapsed into idolatry he was angry, and threw the tables out of his hands and broke them. Then, seizing the idol, he had it burned and ground into powder, while by his command the sons of Levi, with drawn swords, marched back and forth through the camp and slew the leaders of the idolaters, to the number of twenty-three thousand.

9. The Tables renewed.—Moses again returned to the mountain to implore God to pardon the sins of His people, and God heard his prayer. He also made two other tables, upon which the Lord inscribed the Commandments, giving him at the same time other ordinances and directions relating to public worship. When Moses again appeared among the Hebrews his face had horns and shone with such resplendent lustre that human eyes could not look upon him, so that thenceforth he was obliged to cover it with a veil.

10. The Tabernacle.—He then built the tabernacle, which was a portable tent, with supports of setim-wood covered with gold, thirty cubits in length and ten in breadth and height. The coverings were of the most precious stuff, and magnificent tapestry divided the tent into two parts, the smaller, or Holy of Holies, and the sanctuary.

7. Where did Moses now go, and how long did he remain? What did he receive? What happened in his absence? 8. On his return how were the idolaters punished? 9. Did God pardon them and renew the tables at the intercession of Moses? 10. What did Moses now build? Describe the tabernacle.

11. The Ark of the Covenant.—The Ark of the Covenant, a box of precious wood covered with gold and surmounted by two cherubim, in which were contained the tables of the law, was kept in the Holy of Holies. In the sanctuary were the tables of show-bread, twelve loaves made of the finest flour; the seven-branched golden candlestick; and the altar of incense. The altar of holocausts, upon which the sacrifices were offered in presence of the people, and the great brazen basin in which the priests performed their ablutions, were situated in the portico around the tabernacle.

12. Sacrifices and Feasts of the Mosaic Law.—The sacrifices of the Old Law were of two sorts: the bloody, in which animals and birds were offered up, and the unbloody, consisting of cakes, unleavened bread, and wine. The religious feasts were four in number: the Pasch, in commemoration of the delivery of the Hebrews out of Egypt, during which they ate the flesh of a lamb and unleavened bread for seven days; Pentecost, seven weeks after, in remembrance of the law given at Mount Sinai; Tabernacles, to recall their long wanderings in the desert; and Expiation, when the high-priest sacrificed a goat for the sins of the people and a heifer in expiation of his own.

13. The Order of the Priesthood.—The order of ministers was: the high-priest, the first of whom was Aaron; the *priests*, who were of his family, and whose duty it was to offer sacrifice on ordinary occasions; and the Levites, of the tribe of Levi, who performed the inferior duties of the tabernacle.

14. The Borders of the Promised Land reached.—After the Israelites had remained a year at Sinai they resumed their journey and soon came to the neighborhood of the Land

11. What was the Ark of the Covenant? 12. Describe the sacrifices of the old law. How many feasts were there? Give their names and meaning.
13. Name the order of priesthood.

of Promise. Twelve men, including Josue and Caleb, were selected to go into it and examine its resources. After an absence of forty days they returned with grapes, figs, and other luscious fruit, but reported that, while the country teemed with abundance, the inhabitants were fierce and gigantic.

15. The People again murmur.—This so frightened the



THE PRIEST.

THE HIGH-PRIEST BLESSING THE PEOPLE.

THE LEVITE.

credulous Israelites that, notwithstanding the assertions of Josue and Caleb that the people were weak and unwarlike, they demanded to be led back to Egypt. Then the glory of the Lord was seen to shine over the Ark of the Covenant, and God, having offered to make Moses the head of a greater nation, threatened entirely to destroy the ungrateful people.

14. After the Israelites left Mount Sinai where did they go? Name two of the twelve sent to explore the Promised Land. On their return what did they report? 15. How was their report received? What then happened?

16. Their Punishment.—But the great leader again besought God's pardon for them, which was granted. As a punishment for their sin God declared that for forty years they should wander in the wilderness, and not a man who had then attained his twentieth year, except Josue and Caleb, should ever enter the Promised Land.

17. The Rebellion of Core and his Followers.—Soon after this event two hundred and fifty Levites, led by Core, Dathan, and Abiron, rebelled against the authority of Moses and Aaron. Moses commanded the people to separate themselves from the tents of these wicked men, and immediately the earth opened and the rebellious leaders were swallowed up alive. Their misguided followers also were consumed by fire while offering incense before the altar. The people, seeing this terrible punishment, cried out against Moses: "You have killed the people of the Lord." For this act of rebellion God punished the Israelites with a plague, in which 14,700 men died.

18. Moses' Sin and its Punishment.—When the Israelites came to Cades water again failed, and the people began to murmur. Then the Lord commanded Moses to take his rod and go out with the people to the rock and speak to it, and that it would yield water. Moses did as the Lord commanded; but when he had struck the rock, and water did not immediately come forth, he doubted and struck it again. Water in abundance issued from the rock; but God, to punish Moses for having shown a lack of faith in presence of all the people, ordained that he should not lead the children of Israel into the Promised Land.

19. The Brazen Serpent.—Again the people revolted against their leaders, complaining that they had neither water nor food; and God sent among them fiery serpents,

16. How was their ingratitude punished? Who were excepted from this? 17. Who soon after rebelled against Moses? What was their punishment? How did the people act? How many perished from a plague? 18. What happened at Cades?

which stung so mortally that many died in great pain. Then they repented and besought Moses to ask the Lord to relieve them from the terrible affliction. At God's command Moses had a brazen serpent set up for a sign of forgiveness, and every one who looked upon it was healed.

20. Death of Moses.—When the forty years' probation was about to expire, and Moses felt that his death was approaching, he assembled the multitude, and, having appointed Josue his successor, he addressed them on the goodness of God and the necessity of faithfully keeping His commandments, at the same time prophesying that at a future period God would send a greater One than he, whom they should hear. Then, bidding them farewell, he went up to Mount Nebo, where, having viewed the promised land of Chanaan, he died, and was buried by the Lord in the valley of Phogor.

21. The many and severe punishments with which God afflicted the people of Israel should give us some idea of the horror with which He regards sin, and the rigorous justice with which He punishes the sinner.

Section IV.—CONQUEST OF CHANAAN—THE JUDGES—SAMSON AND SAMUEL—THE FIRST KING ANOINTED—HISTORY OF RUTH.

1. The miraculous Passage of the Jordan.—Josue, who became the leader of the Israelites after the death of Moses, was commanded by the Lord to pass the Jordan and enter the Promised Land. Assembling the people, he marched them to that river, the priests going before with the Ark of the Covenant. When the priests had touched the water with their feet the stream stopped its course, and, the water below having flowed on, a dry path remained for the passage of the multitude. When all had passed over in safety the

19. The Israelites having again rebelled, how did God afflict them? When they repented what did Moses set up as a sign of forgiveness? 20. Whom did Moses appoint his successor? Give an account of the death of Moses.



river resumed its course, and the Hebrews, encamping near Jericho, celebrated the Pasch.

2. The Fall of Jericho.—For six days the Israelites went round Jericho, then a populous, fortified city, and on the seventh the priests carrying the Ark headed the procession, while seven of the priests sounded trumpets of jubilee and the people filled the air with loud shouts. At this noise the walls of the city fell to the ground, and Josue's troops entered it without opposition, and put all the inhabitants, save one family, to death. In like manner Josue conquered the entire country in six years, and divided it by lot among the twelve tribes, each of which bore the name of one of the sons of Jacob. It was during this war that the miracle of the sun standing still was wrought.

3. The Judges.—The Israelites had scarcely been settled in their new home when, unmindful of all the benefits God had bestowed on them, they fell into idolatry. But the Lord punished them for their sins by allowing them to be overcome in battle and persecuted by their enemies. As often, however, as they repented God pardoned them, and selected from among the people pious men, called *Judges*, to deliver them from the power of their enemies. For four hundred years the Israelites went on turning from God to idols, and from idols to God again; and during that time fifteen Judges administered justice—namely, Othniel, Aod, Samgar, Barac, Gedeon, Abimelech, Thola, Jair, Jephte, Abesan, Ahialon, Abdon, Samson, Heli, and Samuel.

4. The History of Samson.—Of these the greatest warriors were Gedeon and Jephte, but Samson was renowned for his great personal courage and wonderful strength. So extraordinary was his physical prowess that in his youth he tore to pieces with his naked hands a furious lion, and on

1. Where was Josue commanded by God to lead the Israelites? What miracle occurred at the passage of the Jordan? 2. Describe the fall of Jericho. In how many years did Josue conquer the country? What other miracle occurred?

one occasion, during the war which he perpetually carried on against the Philistines, he slew, with the jawbone of an ass, one thousand of the enemy. At another time he lifted the massive gates of Gaza, and carried them, with their posts and bolts, on his shoulders up the steep hill of Hebron. Having been betrayed by Dalila, a Philistine woman whom he loved, he was made prisoner by the Philistines, carried in chains to Gaza, and his eyes put out. In this helpless condition he was brought into their temple, that they might mock and scoff at him during their feasting. But Samson, moved by the spirit of the Lord, seized two of the principal supports of the roof of the building, and shook them with such violence that the whole structure fell down, killing himself and three thousand of his tormentors.

5. Heli and his Sons.—Heli, who was high-priest as well as a judge in Israel, had two sons, Ophni and Phinees, who were discovered stealing the meat for the sacrifices, and were guilty of other crimes even in the sanctuary. Their father, though aware of their guilt, failed to chastise them, and accordingly, in a battle with the Philistines, they were both slain, together with thirty thousand soldiers of Israel, while the Ark, which they had carried with them, was borne off in triumph by the idolaters. The news of this terrible disaster so affected Heli that, falling from his seat, he broke his neck and died.

6. Samuel the last of the Judges.—He was succeeded by Samuel, his pupil, who from his infancy had been dedicated by his parents to the service of God in the tabernacle. During his administration the Israelites were victorious over their enemies, and enjoyed for many years the blessings of peace. The Ark was also recovered, for the Philistines, finding that its possession brought them nothing but plagues

3. Having fallen into idolatry and repented, who were selected to rule over the Israelites? Name the judges. 4. For what was Samson renowned? Relate some incident of his life. How did he die? 5. What of Heli and his sons?

and other calamities, placed it on a cart, to which they yoked two kine. The kine, being left free, took the road which led to Bethsames, a village of Israel. Thus was the Ark restored to Silo.

7. Saul is anointed King.—But when Samuel grew old and infirm he joined with him in authority his sons, who, being cruel and sinful men, persecuted the people till in their misery they demanded a king to rule over them, and he, reluctantly complying with their request, anointed Saul the first king of Israel.

8. History of Ruth.—While Israel was ruled by judges a certain man named Elimelech, with his wife Noemi and his two sons, went from Bethlehem to the land of Moab, where his sons married two women of the country. Soon the father and his sons died, and the widow, Noemi, resolved to return to her native place. She was accompanied by her daughters-in-law; but at her suggestion one of them, Orpha, retraced her steps, while the other, Ruth, could not be persuaded to leave her mother. So she came to Bethlehem with Noemi. When the harvest was ripe Ruth went into the fields to glean, for her own and Noemi's support, the ears of grain that were neglected by the reapers.

9. It happened that during the day the owner of the land, a wealthy man named Booz, a relative of Elimelech, coming into the field and hearing of the affectionate conduct of Ruth, spoke to her kindly, and privately bade the reapers to scatter more ears, so that she could pick them up without hesitation. He also invited her, when thirsty, to go to the laborers' vessels and drink.

10. In course of time Booz married Ruth, and God sent them a son, whom they named Obed. He was the father of Isai and the grandfather of David, from whom was

6. Who was the last of the Judges? Were the people prosperous under him? What was recovered from the Philistines? 7. Who was anointed first king of Israel? 8. Outline the history of Ruth. 10. What of the son of Booz and Ruth?

descended our Lord and Saviour Jesus Christ. Though Booz was an Israelite, Ruth was of the Moabitish race, a people always at enmity with the Jews.

Section V.—SAUL AND DAVID—DAVID SLAYS GOLIATH—DEATH OF SAUL—DAVID BECOMES KING OF ISRAEL—THE REVOLT OF ABSALOM.

1. Saul's Sin, and its Punishment.—Saul, the anointed king of Israel, was of the tribe of Benjamin. He was remarkable for his beauty and physical vigor, and in stature stood a head and shoulders above any man of his nation. At first he was victorious over the Amalecites, but in the pride of his conquest disobeyed the command of God to spare nothing that belonged to the enemy, and, taking their flocks, he returned with them to celebrate his victories by the erection of triumphal arches and other idle displays. For this act of disobedience he and his posterity were deprived of their right to the throne, and the succession was given to David.

2. David is anointed King.—David, a shepherd and the youngest son of Isai, when the Lord had forsaken Saul, was anointed king by Samuel. When Saul became subject to fits of melancholy, after his chastisement had begun, the youthful shepherd was brought before him to play the harp, on which he was a proficient, and the king, out of gratitude for his services, appointed him his armor-bearer.

3. Goliath challenges the Israelites.—When war again broke out between the Israelites and the Philistines, and the opposing armies were encamped on opposite hills, a gigantic warrior, named Goliath, advanced into the intervening plain and challenged any man of the Jews to come out and fight him. As the giant, six cubits and a span in height, was encased in complete armor and wielded weapons

1. For what was Saul remarkable? How was he punished for disobeying God's commands? 2. Whom did Samuel now anoint as king? 3. Between what nations did war break out? What giant challenged the Israelites to fight?

of great strength and weight, none of the Israelites dare approach him in single combat, so that for forty days he taunted them with fear and cowardice.

4. He is slain by David.—At length David, coming to the camp to see his elder brothers, and hearing the scoffs of Goliath, said in indignation: "I will fight this Philistine." But Saul at first refused to trust the issue of the battle to the conduct of a mere stripling, for David was then but twenty-three years old and unaccustomed to the use of arms. But David assured the king that he had often measured his strength against the wild beasts of the forest who had attacked his father's flocks, and that with God's help he would overcome the blasphemer who dared to threaten Israel and revile the God of their fathers.

5. Then Saul consented to let him go forth, and placed upon him his own armor; but David took it off, and, selecting five smooth stones for his sling, advanced to meet Goliath. When that warrior saw the unarmed youth coming against him he laughed and swore, asking his opponent if he took him for a dog to be killed by a stone. David, however, when he had reached the proper distance, fixed his sling, and, twirling it around his head, threw a stone which struck Goliath in the forehead with such force that he instantly fell to the earth lifeless. Then the victor, running up, seized his sword, and with one blow cut off his head, to the great joy of the Israelites and the consternation of their enemies, who fled in dismay, pursued by Saul's army. Goliath represents the power of the world, imposing and arrogant; David that of the Church, humble and confiding in God.

6. Saul seeks to kill David.—On the return of the conquerors the women of Israel came forth to meet them. As

4. Who offered to fight Goliath? How old was David at this time? 5. What weapon did David select? Describe the combat. What was the result? What does Goliath represent? What David? 6. What aroused the jealousy of Saul?

the honor of the victory was accorded to the youthful shepherd, Saul became jealous of him, and even attempted to take his deliverer's life with his own hand. Failing in this, he offered David his daughter Michol in marriage if he would personally slay two hundred Philistines, but broke his promise when the number had been slain. In every subsequent battle with the enemy David gained new honors, which only increased Saul's anger against him, so that he frequently made attempts on his life. David at length, by the advice of Jonathan, his friend and the king's son and heir, left the court and sought refuge in Geth among his enemies. But Saul's hatred was unrelenting, and he pursued him with a large body of armed men.

7. David's Forbearance.—David, though naturally anxious to protect his own life, was unwilling to raise his hand against his king, so he always avoided a collision, going from one place to another to avoid his adversary. Twice he had Saul's life in his hands, but on both occasions he spared it, contenting himself with cutting off the hem of his garment at one time, and at another taking the spear that stood at the head of his couch.

8. Saul's Death.—At length Saul, while giving battle to the Philistines, was defeated and grievously wounded, and, fearing to be taken captive by his enemies, he put an end to his own life. Jonathan also was slain at the same time, and was mourned for by his friend David in most pathetic strains.

9. David's glorious Reign.—When about thirty years of age David succeeded Saul, and reigned for forty years. He made Jerusalem his capital; organized his army, appointing Joab his commander-in-chief; subdued the Philistines, Moabites, Edomites, Ammonites, and Syrians, and extended

What did he attempt to do? On what condition did he offer David his daughter? What did David finally do to preserve his life? 7. What of David's forbearance? 8. How did Saul die? Who else was slain at this time?

the boundaries of his kingdom to the Euphrates and the borders of Egypt. Neither did he neglect the arts of peace or the interests of religion. He established courts of justice and appointed trusty men to collect and disburse the public taxes, while with part of the spoils taken in war he had a splendid tent constructed, to which the Ark of the Covenant was removed with great ceremony, the monarch, playing on the harp, leading the procession, while the priests and the people followed chanting hymns of praise and adoration.

10. David's Sins.—But David sinned grievously. He unlawfully took Bethsabee, and afterward he plotted the death of Urias, her husband. When his crimes were denounced by Nathan, the prophet, he saw their enormity and repented. God pardoned him, but, as a punishment, sent him many afflictions.

11. The Rebellion of Absalom.—His son Absalom, a youth of surpassing beauty, rebelled against him and sought at the same time his throne and life. David was forced to leave Jerusalem and cross the river Jordan, where he gathered together as many of his faithful servants as he could. Absalom, at the head of a powerful army, pursued his father. The two armies met in the forest of Ephraim, and David defeated the people of Israel with great slaughter.

12. Absalom's miserable Death.—And it happened that Absalom, flying from the battle-field on a mule, passed under an oak-tree, in the branches of which his long hair became entangled, and, the mule having passed on, he remained there suspended. While in this condition Joab, the general of David's army, came up and pierced his heart with three lances. His father mourned his death most bitterly. Afterwards David returned in triumph to Jerusalem.

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9. At what age did David begin to reign? How long did his reign last? Name his capital. What people did he subdue? What else did David do?
10. Did David fall into sin? Who denounced his sins? Did he repent?

13. The horrible fate of Absalom should be a lesson to all children, teaching them to honor and obey their parents, as



THE PROPHET NATHAN REPROVES DAVID.

God commands. No instance is given in the Bible of a

11. Who rebelled against David? With what result? 12. What happened to Absalom while flying from the battle-field? Who killed him? Did David mourn the death of his son? 13. What does the fate of Absalom teach?

disobedient child who prospered. Sooner or later God's justice overtakes the ungrateful child.

14. Death of David.—When the king felt that his reign was drawing to a close he summoned the princes and the principal men of Israel, and said that he had accumulated gold and silver, brass, iron, wood, stone, and other materials wherewith to build a fitting temple to the Lord; but being a man of blood, shed in many wars, God had forbidden him to do so, and had commanded him to leave the undertaking to his successor. To Solomon, his heir, he gave the most exact and detailed directions how the Temple should be built, and admonished him always to pray to God and to obey strictly His commandments. Soon after he died at the age of seventy years, and was buried on Mount Zion.

Section VI.—SOLOMON'S REIGN—HIS WISDOM AND RICHES—HE BUILDS THE TEMPLE—HE FALLS INTO IDOLATRY—DEATH OF SOLOMON AND DIVISION OF HIS KINGDOM.

1. Solomon as King.—When Solomon commenced to reign he followed strictly his father's advice and example, fearing and loving the Lord his God. So the Lord appeared to him in the night and bade him ask for what gift he pleased, and it would be granted; and the king asked for wisdom, that he might know how to govern his subjects with mercy and justice. His request was so pleasing to God that it was not only complied with, but power, honors, riches, and length of days were added thereto, as well as a thorough knowledge of all created things, both on the earth and in the heavens.

2. His Wisdom.—His reputation for wisdom and knowledge, therefore, not only spread rapidly among his own people but throughout the neighboring nations, and many

14. What did David do before his death towards building the Temple? Who was to build it, and why? At what age did David die? Where was he buried? 1. What gift did Solomon ask of God? What else did he receive from God?

difficult cases were brought before him for decision. On one occasion two women appeared before him, both claiming to be the mother of the same child. Solomon, after listening to their dispute, ordered a sword to be brought and the child to be divided, one-half being adjudged to each claimant. One of the women was willing that the infant should be divided, but the other cried out to spare the life of the child and let the first take it. Then the sagacious monarch, convinced from her tenderness that she was the true mother, ordered the infant to be delivered to her.

3. Building of the Temple.—Solomon, in the fourth year of his reign, began to build the Temple, according to the instructions given him by David. Mount Moria, in Jerusalem, was the site selected. More than a hundred and fifty-three thousand men were employed, seventy thousand of whom were engaged in cutting and hauling timber, and eighty thousand in hewing, dressing, and placing the stone; the others were overseers. In addition to this large force ten thousand men were furnished by Hiram, King of Tyre, to cut down cedars on Libanus.

4. Its Magnificence.—In seven years a building sixty cubits in length, twenty in breadth, and thirty in height was erected, besides porticos which surrounded the main structure, and spacious courts, three stories high, wherein the priests and people might assemble. A cedar partition from top to bottom, with two folding-doors richly carved and gilt, divided the grand dome into two unequal parts, the smaller being called, as in the tabernacle constructed in the desert, the Holy of Holies, and the larger the Sanctuary. The walls were lined with carved cedar and fir planks alternately to the height of twenty cubits, from whence sprang

.2. Relate an instance of Solomon's wisdom. 3. In what year of his reign did he begin to build the Temple? Name the site. How many men were employed? What king aided Solomon? 4. Describe the size and exterior of the building.

the cedar arches which supported the roof. The walls and ceiling of the oracle and the Sanctuary were plated with gold fastened on with nails of the same precious metal, while the floor throughout was paved with rare and different colored marble.

5. Its Furniture.—The Temple, when completed, was furnished in the same magnificent style. Figures of cherubim of olive-wood overlaid with gold were set in the midst of the Holy of Holies, and altars of cedar, also covered with gold plate, in the outer Sanctuary. Ten candlesticks, a hundred chalices, innumerable lamps, all of solid gold, were arrayed in the outer chamber.



HOLY OF HOLIES.

A silk veil, with figures of cherubim richly wrought in scarlet, purple, and violet colors, hung against the partition that separated the Holy of Holies from the Sanctuary.

6. Dedication of the Temple.—When the Temple, the first

Give some description of its interior construction. What were the two parts called? 5. What of its furniture? What was set in the midst of the Holy of Holies? What were arrayed in the outer chamber? Describe the veil.

house of worship ever erected to the living God, was completed and properly furnished, Solomon, on the ninth day of the seventh month, advanced at the head of the ancients and tribes of Israel to Mount Sion, the city of David, where the Ark of the Covenant had been kept. There a solemn procession was formed, and the priests, taking the Ark on their shoulders, carried it to Jerusalem, the Levites and choristers meanwhile playing on trumpets and singing songs of praise, and the multitude filling the air with shouts of triumph and gladness. When the Ark was deposited in the Sanctuary a cloud was seen to envelop and fill the building, while the people fell prostrate in silent adoration. Then Solomon, lifting up his hands, exclaimed: "Lord, the God of Israel! nothing can be compared to Thee, nor can the heavens contain Thee, much less this house; nevertheless, I have built it, that Thou mayest listen to the prayers of the people, and mayest be merciful to them."

7. God sanctifies it.—Scarcely had the king ended his prayer when fire came down from heaven and consumed the holocausts, at which the multitude again fell prone to the ground and worshipped God. The festival of dedication lasted fourteen days, during which twenty-two thousand oxen and one hundred and twenty thousand rams were offered in sacrifice. And the Lord appeared once more to Solomon and said that his prayers had been heard, and that He would ever hearken to the supplications of those who came to the Temple to pray to Him.

8. The holy Fathers, in their remarks on Solomon's magnificence as displayed on the occasion of the building and dedication of the Temple, show how incomparably greater is the respect due to our Christian churches, wherein resides the very Truth, of which the Jewish Temple had nothing

6. What was peculiar to this house of worship? From whence was the Ark of the Covenant brought to the Temple? What occurred when it was deposited in the Sanctuary? 7. What else occurred at the dedication?

more than the shadow. "For, let us open the heavens," says St. Chrysostom, "we shall find nothing more holy, nothing greater, than what Jesus Christ Himself has placed on our altars."

9. Solomon's Riches and Glory.—During the first twenty years of his reign Solomon obeyed the commandments of God and worshipped Him with a clean heart. The wealth and prosperity of Israel increased amazingly, and her power and commerce extended to the limits of the then known world. Jerusalem became a large and populous city, and so renowned for its riches and magnificence that even the Queen of Saba, when she visited it, was dazzled at its grandeur as much as she was astounded at the wisdom of its ruler. The Temple, so splendidly furnished at first, was constantly being embellished by the royal munificence, and the king's own palace was a marvel of taste and luxury. His throne was made of ivory ornamented with gold, and fifty massive golden bucklers adorned the walls of his court.

10. He falls into Idolatry.—But as Israel advanced in glory and prosperity the heart of her once pious and sagacious sovereign grew hard and rebellious. Misled by the example and seductions of pagan women, he forgot the counsels of his father, David, as well as his duty towards his God and benefactor, and actually became an idolater. He even went so far as to build a temple for the idols of the pagan women of his court.

11. His Punishment; Israel divided.—Then the Lord, seeing his ingratitude and disobedience, was angry, and said to Solomon that for his sins the kingdom of Israel would be divided and given to his servant, but for the love He bore his father, David, the division should not take place till after his death, and that two tribes should be left to his son.

9. How long did Solomon continue to obey God's law? Did Israel prosper? Who was astounded at the wisdom and magnificence of Solomon and his people? 10. What did Solomon become through the love of pagan women?

12. A prey to his evil passions, and urged on by the Moabitish and other pagan women, who had gained complete influence over him, Solomon, instead of repenting, daily sank deeper in sin and iniquity. He so scandalized his subjects by his open idolatry, and oppressed them with unjust laws, that their love and admiration for him was changed to hatred and contempt. From being the most peaceful and contented of nations Israel grew loud with murmurs and threats of revolt, and the whole fabric of society seemed rapidly hastening to decay and utter dissolution.

13. Solomon's Death.—In the fifty-ninth year of his age, after reigning forty years, Solomon died, and was buried with his ancestors in the city of David. There is much doubt and uncertainty as to how he died, for, though the Holy Scriptures tell us of his sins, they make no mention of his subsequent repentance. David had said: "With the holy thou wilt be holy; with the perverse thou wilt be perverted." Solomon heeded not the words of his father, and all his wisdom, knowledge, power, and the force of habit acquired in a virtuous youth were insufficient to preserve him from the terrible effects of evil associations.

11. In what way did God punish Solomon's wickedness? From love of David how did God mitigate this punishment? 12. Did Solomon repent? Did his people continue to love and admire him? 13. At what age did Solomon die? How many years did he reign? What does the history of Solomon teach as to disregarding advice of parents and the effects of evil associates?

Review.—What do we learn of the Israelites in Sec. I.? Whose birth is here recorded? What did God command him to do?—What of the plagues, as told in Sec. II.? Tell of the exodus, and passage of the Red Sea. What fate befell Pharaoh and his army?—Outline the history of the Hebrews while in the desert, as told in Sec. III. Name some of the miracles. Where were the Ten Commandments given? Where did Moses die and where was he buried?—Of what does Sec. IV. tell us? What miracle happened after the passage of the Jordan? Give some account of the most distinguished Judges.—Whose history is recorded in Sec. V.? What of Saul? Whom did David slay? What did David become?—Who succeeded David as king? For what was he remarkable? What is the most important event in the reign of Solomon, as told in Sec. VI.?

FOURTH ERA.

FROM THE DEATH OF SOLOMON TO THE BABYLONIAN CAPTIVITY (975 TO 586 B.C.)

Section I.—THE KINGDOM OF ISRAEL—ITS WICKEDNESS AND IDOLATRY—ITS PUNISHMENT—THE PROPHETS ELIAS AND ELISEUS—ACHAB AND JEZABEL.

1. Roboam; Revolt of the Ten Tribes.—Solomon was succeeded by his son Roboam, a young and inexperienced prince, who, instead of lightening the burdens of the people, as he was humbly solicited to do, increased them. This so exasperated the Israelites that they rose in revolt, stoned the king's messenger, Aduram, and ten of the tribes, selecting as their ruler a former servant of Solomon, Jeroboam, established a new kingdom, called also Israel, the capital of which was Samaria.

2. Their Punishment forbidden.—The tribes of Juda and Benjamin remained faithful to Roboam, and thenceforth their country was known as Juda, with Jerusalem as its seat of government. These two tribes were so numerous that Roboam was able to raise an army of one hundred and eighty thousand men to punish his rebellious subjects; but the Lord, through the mouth of the prophet Semeias, forbade him to harm them.

3. Israel falls into Idolatry.—Not long after the separa-

1. Who succeeded Solomon as king of Israel? What resulted from Roboam's bad government? Name the new king, his kingdom and its capital. 2. What tribes continued faithful to Roboam? Name their kingdom and its capital.

tion of the tribes those of the kingdom of Israel fell into gross idolatry. Their king, fearing that if they continued to go up to Jerusalem to worship in the Temple they might again pass under the control of his rival of Juda, prohibited them doing so, and, having made two calves of gold, he ordered his subjects to worship them.

4. Israel at War.—King Jeroboam also provoked war against the King of Juda, as did his successors, so that during the two hundred and fifty-three years of Israel's existence war was almost perpetual between it and Juda. In this strife the neighboring pagan tribes and nations were often called in as allies by one or the other of the contest-

ants, and the melancholy spectacle was frequently presented of people of the same race and faith asking the aid of alien idolaters in their warfare.



ELIAS FED BY RAVENS.

5. The Prophet Elias.—In this sad state of degeneracy God raised up many holy men, usually called prophets, whom

He inspired to preach His law to princes and people, and to whom He gave the power of working miracles. One of the first and greatest of these was Elias, who lived during the reign of Achab over Israel. This monarch was notorious for his wickedness and impiety, and not only worshipped false gods, but, at the suggestion of his pagan wife, Jezabel,

3. Into what sin did the kingdom of Israel fall? What was set up for worship? 4. Did Juda and Israel live in peace? How long did Israel exist? 5. Whom did God raise up at this time to preach His law? What power had they? Name one of the greatest of the prophets. In whose reign did he live? For what was Achab noted? What did his wife Jezabel persuade him to do?

built a temple to the idol Baal, and appointed four hundred and fifty priests to serve in it, having first put to death all the Jewish priests in Israel.

6. Elias miraculously fed.—God then sent Elias to Achab to tell him that, on account of his sins and those of his people, rain should cease to fall in his kingdom. The hardened monarch would not listen to the man of God. Then Elias, by God's command, hid himself by the torrent of Carith, where the ravens fed him. But when no rain fell and the torrent dried up, Elias, by God's direction, went to Sarephta, in Sidonia, where in the house of a widow he found shelter and food. When he first met the widow and asked for bread, she told him she had only a handful of meal and a little oil, and that she was preparing to bake that for herself and son, that they might "eat it and die." The prophet bade her not to fear, but to bake cakes, and that neither the meal nor oil should diminish; and it so happened. Soon after the widow's son died, but God restored him to life through the intercession of His servant.

7. Elias and the Prophets of Baal.—After the lapse of three years and six months, during which no rain had fallen in Israel, for neither its king nor people had given signs of repentance, Elias presented himself before Achab and sternly reproved him for his stubbornness. Acting by divine inspiration, he proposed that Achab should assemble the priests of Baal on Mount Carmel; that they should take one ox and he another to offer in sacrifice; and to whomsoever should belong the victim consumed by fire from heaven, he should be declared the minister of the true God. To this the king assented. The people were all assembled on and around the mount; the four hundred and fifty pagan priests were also there, as were Elias and Achab.

6. How did God punish his sins? Where did Elias hide during the famine? How was he fed? Where did he next go? Who fed and sheltered him here? What about the widow's meal and oil? What happened to her son? 7. Did Achab and his people repent under their sufferings?

8. An ox was given to the prophet and one to the priests, the latter of whom, having prepared the victim



ELIAS FED BY THE WIDOW OF SAREPHTA.

and placed it on a wooden altar, began to invoke their

What test of the truth of the religion of the priests of Baal did Elias propose? Did the king agree to this trial?

false god in the most violent and imploring manner, but in vain. The carcass remained untouched. Then Elias ordered an old Hebrew altar of stone that had formerly stood there to be rebuilt, and, having dug a trench round



ELIAS AND THE PRIESTS OF BAAL.

it and poured water over the sacrifice as it lay on the altar, so that it was thoroughly saturated, he sank on his knees and besought the God of Abraham, Isaac, and Jacob to show His power to the multitude. Immediately fire from heaven descended on the altar and consumed not only the

8. What did the priests do? What did Elias do? What was the result? How did this affect the people?

holocaust but the very stones whereon it had lain. When the people beheld this miracle they prostrated themselves and acknowledged the true God.

9. Elias persecuted by Jezabel.—Elias caused the priests of Baal to be put to death. Jezabel, the wife of Achab, having sworn to revenge the priests of Baal by putting Elias to death, the prophet of the Lord was forced to flee again out of Israel.

10. Naboth's Vineyard.—It happened soon after this that a man named Naboth had a vineyard near Achab's palace which was coveted by the king, but the owner refused to sell it. Jezabel, knowing the king's desire to be possessed of the property, caused the conviction of Naboth on the testimony of false witnesses, and he was stoned to death, the king taking the vineyard.

11. Fate of Achab and Jezabel.—For this double crime Elias denounced the monarch and prophesied that the dogs would yet lick up his blood, and eat the flesh of Jezabel in that same place wherein the dogs had licked the blood of Naboth. The prediction was fulfilled three years later. When Achab was mortally wounded in battle the dogs were found lapping up his blood; and afterward in the reign of Jehu, when Jezabel, by that king's order, had been thrown from a window and trampled to death by horses, her corpse was found nearly devoured by dogs.

12. The Prophet Eliseus.—The successor of Achab was his son Ochozias, whose short reign of two years was marked by crimes of all descriptions. Several times he attempted the life of Elias, but the soldiers sent against him were consumed by fire from heaven. Knowing that his mission on earth was about to close, the prophet, by God's command, appointed Eliseus his successor. Then, wishing to avoid

9. What was the fate of the priests of Baal? Why was Elias again forced to leave Israel? 10. Relate the story of Naboth. 11. What was the fate of Achab and Jezabel? 12. Who was the successor of Achab? What did he do?

Eliseus, he attempted to retire from him into solitude; but the zealous disciple would not lose sight of his master, till one day as they walked together a fiery chariot parted them, and in it Elias was borne bodily up to heaven. In ascending his mantle fell on Eliseus, who was at once filled with the miraculous power of the departed prophet.

13. Borne up by that confidence which his conscience gave him, Elias stood firm in his duty to God, though alone and surrounded by a whole nation of His enemies. In his person we see verified the saying of St. Jerome, that truth for its support needs but few defenders; no number of opponents can either hurt or shake it.

14. Miracles of Eliseus.—Eliseus wrought many miracles, such as healing the sick, punishing the cupidity and untruthfulness of his servant Giezi by covering him with leprosy, parting the waters of the Jordan with the cloak of Elias, purifying the bitter, brackish water of Jericho, and saving the united armies of Israel, Edom, and Juda from death by thirst, famine, and the sword of the Moabites. Even after his death miracles were wrought at his grave, for it is recorded that certain persons who were burying the body of a man, being frightened by robbers, cast it into the sepulchre of Eliseus, and when the body had touched the bones of the prophet the man came to life and stood upon his feet.

Section II.—ISRAEL STILL IN IDOLATRY—THE PROPHET JONAS—THE KINGDOM OF ISRAEL IS DESTROYED—THE GOOD TOBIAS AND HIS SON.

1. Joram; Samaria is delivered.—The next king of Israel was Joram, brother to the preceding, who inherited much of his father's and mother's evil spirit; for, though he destroyed many of the idols set up in the former reign,

Who was chosen by Elias as his successor? What happened one day as the prophets walked together? 14. Name some of the miracles worked by Eliseus. What occurred at his grave? 1. Who succeeded Ochozias as king of Israel?

he retained the worship of the golden calves. It was during his lifetime that the city of Samaria was besieged by the King of Syria so closely that the inhabitants were sore pressed by famine and mothers ate their own children in their dire distress. When all hope of continuing the defence of the city had fled, Eliseus, taking pity on the sufferings of the people, prayed earnestly to God for their deliverance. The night following a panic occurred in the Syrian camp, which resulted in a disorderly flight.

2. Jehu; he destroys the Worship of Baal.—Jehu, an officer in the army of Israel, having slain Joram with his own hand, ascended the throne. Though not as sinful as his predecessors, he was a man of violent passions. His first step was to get rid of Jezabel, his next to utterly exterminate the descendants of Achab. He then resolved to destroy the worship of Baal at one blow, and accordingly invited all the priests and false prophets throughout his kingdom to meet him on a certain day at the great temple of Samaria for festivity and worship. They all obeyed the summons, and when Jehu found them inside the building he ordered his soldiers to surround it and slay every priest and prophet. They did so, and afterwards broke the idol to pieces and dismantled the entire structure.

3. A Succession of Idolaters.—Though Jehu proved his hostility to the worshippers of Baal, his heart was not turned to God, but during his reign of twenty-eight years he continued to adore the golden calves originally set up by Jero-boam. His son Joachaz, who ruled for seventeen years, did the same, and God suffered Israel to be ravaged by the Syrians until only a remnant of her army remained. Joas, son and successor of Joachaz, reigned forty years. He also was an idolater. He thrice defeated the Syrians.

What occurred to the city of Samaria during Joram's reign? Through whose intercession was the Syrian army panic-stricken? 2. By whom was Joram slain? Whose descendants did Jehu destroy? What of the priests of Baal?

Challenged by Amasias, king of Juda, Joas defeated him, and then besieged Jerusalem, destroying a part of its walls and despoiling the Temple. Jeroboam II., son of Joas, was the fourth king of the line of Jehu. Though an idolater, he was a valiant soldier; he defeated the Syrians, and recovered the whole of the ancient dominion of Israel.



THE PROPHET JONAS.

4. The Prophet Jonas.—In this reign lived Jonas, the prophet, who succeeded Eliseus. Having been commanded by God to go to Ninive to denounce the sins of that wicked city, which the Lord had threatened to destroy, he disobeyed and took passage on a vessel bound for Tharsis. But the

3. What did Jehu continue to worship? Who succeeded Jehu as king? What occurred in the reign of Joachaz? What is said of Joas? What is said of Jeroboam II.? 4. What prophet lived in this reign? What did God command?

ship had scarcely put to sea when a violent storm arose, and the sailors, believing that some one on board was the cause of the impending calamity, drew lots to ascertain who it might be. It proved to be Jonas, who, on telling them what he had done, advised them to cast him into the sea, which they did. The waters then became calm and the ship resumed her voyage. As for Jonas, he was swallowed up by a great fish, in the belly of which he remained praying to God for three days and nights till spewed forth on the shore. (Our Saviour said of Jonas: "For as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be three days and three nights in the heart of the earth.")

5. He preaches to the Ninivites.—God again commanded him to go to Ninive and to tell the people that in forty days the city would be destroyed. When the princes and the people heard the prophet announce the coming wrath of God against their sinful practices, they repented in sackcloth and ashes, and, fasting, they besought mercy from the Lord; and the Lord, beholding their sincerity, did not destroy Ninive. Jonas was displeased with God's leniency, and, fearing that he might be taken for a false prophet, left the city and built himself a hut, in which he sat and watched what would befall it.

6. God reproves Jonas.—Now, it came to pass that during the night the Lord caused an ivy-tree to grow up so luxuriantly that it shaded the hut and completely sheltered Jonas from the scorching rays of the sun. The prophet was overjoyed for this grateful shelter; but the following morning, to his sorrow, he found the ivy withered and stripped of its foliage. The heat of the sun became so intense that Jonas felt sick at heart and longed for death; but the Lord said to him: "You are grieved and dejected at the loss of a misera-

In what way was Jonas disobedient to God's command? How was he punished? 5. What did God again command him to do? What was the effect of Jonas' preaching in Ninive? 6. What of the ivy? How was Jonas' presumption rebuked?

ble ivy that you neither planted nor made to grow. Should I not spare Ninive, a great city in which there are more than a hundred and twenty thousand men?"

7. The Kingdom of Israel is destroyed.—Jeroboam II. ruled over Israel forty-one years with great material prosperity, and, after an interregnum of eleven years, was succeeded by his son Zacharias, who was the last of the line of Jehu who sat upon the throne. After him the sceptre was seized in succession by several usurpers till it reached the bloody hands of Osee. But the crimes of Israel had become so great and general that the hour for the destruction of the entire kingdom, so long foreshadowed, had at length arrived. Swiftly and without warning Salmanasar beleaguered Samaria, and, after a siege of three years, captured it and carried off to Assyria the greater portion of the inhabitants, who soon lost their identity among the people of that country, while the remnant became blended with the neighboring tribes.

8. The religion of God is necessarily one. Those who, under the Old Law, separated themselves from the centre of unity, which was Jerusalem, made for themselves false gods, and gradually lost the knowledge and worship of the one true God. God did not destroy them immediately, but He strove, sometimes by severity, sometimes by mildness, to lead them back to the true faith and practice. After two hundred and fifty years of infidelity God cast them off. They were delivered into the hands of their enemies, and ceased to be a distinct people. God's Providence under the New Law is not different from what it was under the Old.

9. Tobias; his Counsel to his Son.—Among the captives in Assyria was Tobias, a good and charitable man, honest in his dealings and kind to his fellow sufferers, whom he used

7. How long did Jeroboam II. rule over Israel, and with what result? Who was the last king of the line of Jehu? How was Israel ruled afterwards? Who besieged Samaria? With what result? What became of the inhabitants?

to visit in their sickness and tribulation till accidentally deprived of his sight. Being advanced in years, and believing that he was about to die, he gave his son directions as to how he and his wife should be buried, and added this advice:



TOBIAS AND THE FISH.

“Fear God and never sin; keep pride from your heart, and seek the counsel of the wise man. Do to another what you wish him to do to you. Give alms according to your means. If you have much, give much; if little, give little; but give with a good heart. We are poor, it is true; but if we fear God and avoid sin we shall receive much.”

9. Name one of the most noted of the captives in Assyria. For what was he noted? What misfortune occurred to him? When he felt he was about to die what did he do? What did he say of sins of pride? How are we to give alms?

10. History of Young Tobias.—Subsequently, when young Tobias was sent to the city of Rages, he was accompanied by a youth of remarkable beauty and amiable manners. At his suggestion Tobias not only transacted his father's business promptly, but married a virtuous wife, the daughter of a relative named Raguel. On the way, while walking by the river Tigris, a large fish came up out of the water and was caught by the youth, who, by direction of his unknown companion, cut up the flesh for food and preserved the liver, gall, and heart for medicine. On their return they applied the gall to the old man's eyes, and his sight was restored. Grateful for the services rendered his son and for the restoration of his sight, the elder Tobias asked the stranger what reward he would accept; but he declined the gifts, and, to the amazement of all present, confessed himself to be the Angel Raphael, "one of the angels that stand before God," who had been sent by the Lord to heal him. And Tobias, as the angel disappeared, gave thanks to God.

Section III.—THE KINGDOM OF JUDA—THE DESTRUCTION OF SOLOMON'S TEMPLE AND THE CITY OF JERUSALEM BY THE CHALDEANS—THE PROPHETS.

1. The Reigns of Roboam, Abiam, and Asa.—Roboam governed the new kingdom of Juda, consisting of the tribes of Juda and Benjamin, for many years after the revolt of the ten tribes, with great success, though he was perpetually at war with his disobedient subjects and their allies, over whom he gained many victories. He was succeeded by his son Abiam, a wicked prince, who reigned only three years. His son Asa then ascended the throne; but though at first he exhibited wisdom in governing Juda, and great valor in

10. To what city was young Tobias sent? What occurred as he and his companion walked on the sea-shore? How was the elder Tobias cured of blindness? Whom did young Tobias' companion prove to be? 1. Who was now ruler of Juda? Name the two successors of Roboam. Were they good kings?

defending his people from the numerous enemies by whom they were constantly surrounded, he finally fell into idolatry.

2. Josaphat's glorious Reign.—But the impiety of this king was in some measure compensated for by the conduct of his son Josaphat. His reign was long, prosperous, and glorious. He not only prohibited the worship of idols, but utterly destroyed them, along with their temples, groves, and other places set apart for superstitious purposes. He also sent into the towns and villages of his dominions learned and pious Levites to teach his subjects the divine law and to restore the worship of the one true God. His administration of the temporal affairs of his kingdom was equally judicious and successful; for while he preserved order and promoted prosperity at home, he was always successful abroad against his enemies, who in time learned to fear and respect him.

3. His wicked Successors.—Joram, and after him Ochozias, were the next rulers of Juda, and were both wicked, impious, and cruel. They persecuted the prophets and publicly declared themselves worshippers of Baal. On the death of Ochozias his mother, Athalia, seized the reins of government, which she held for seven years. If possible she was even more idolatrous and inhuman than her son; for while she continued to blaspheme against God, she also put to death all the members of the royal family, except Joas, a grandson of her late husband, who was secreted in the Temple by the high-priest Joiada.

4. The Reign of Joas.—The crimes of Athalia at length becoming unbearable, the high-priest brought Joas forth from his place of concealment and declared him the rightful heir to the throne. His claims were at once acknowledged

2. By whom was Asa succeeded? Outline the history of Josaphat's reign.
3. What of Joram and Ochozias? Who seized the government on the death of Ochozias? 4. Because of the crimes of Athalia what did the high-priest do?

and he was declared king. Athalia, by his orders, was put to death. During the lifetime of Joiada, his protector and teacher, Joas governed with prudence and brought back the Jews to their former faith; but afterwards he also fell into



THE WICKED ATHALIA ARRESTED.

idolatry, and went so far as to order Zacharias, the son of his benefactor, to be stoned to death. From that time the spirit of the Lord departed from him; his kingdom was invaded by the Syrians, who carried fire and sword into the heart of his dominions; and, afflicted with numerous dis-

What was the fate of Athalia? During the life-time of Joiada how did Joas govern? How did he afterwards act? How did God punish the wickedness of Joas?

eases, he dragged out a wretched life till he was assassinated by two of his own servants.

5. Reigns of Amasias and Ozias.—His son Amasias met with a fate almost similar after a short and inglorious reign, during which the King of Israel captured Jerusalem and carried off the treasure of the Temple to his capital, Samaria. He was succeeded by his heir, Ozias, or Azarias, who for the fifty years he wielded the sceptre of Juda was equally successful in peace and war. During that long period he was invariably zealous for the purity of worship and the happiness of his subjects, but at last, becoming presumptuous on account of his continued successes and popularity, he insisted on entering the Temple and offering incense to the Lord—a privilege enjoyed only by the priesthood. While in the act of so doing he was stricken with a foul leprosy. He was forthwith expelled from the Temple, and, suffering from the loathsome disease, he retired from the society of men after resigning his authority in favor of his son Joatham.

6. The disastrous Reign of Achaz.—Joatham was a good and discreet prince, and though his reign was short it was beneficial to his people. His son and successor was Achaz, the most infamous of all the sovereigns of Juda. He seems to have been an idolater from the beginning, for no sooner did he obtain power than he set up idols at the street-corners, under every green tree, on the hill-tops, and even in the Temple itself, before which frankincense was burned and victims immolated. He also despoiled the house of God of its treasures and ornaments, and, taking down the brazen altar of Solomon, as well as the great laver, substituted one of his own design. His reign, though short, was full of disasters. His kingdom was invaded on all sides by

5. Who succeeded Joas? During Amasias' reign who captured Jerusalem? What was carried to Samaria? Was Ozias a successful ruler? What of his presumptuous attempt to offer incense in the Temple? 6. What of Joatham?

the victorious Israelites and Assyrians, and in one day a hundred and twenty thousand of his soldiers were slain, while nearly double that number of women and children were carried into captivity.



CHILDREN BURNT BEFORE MOLOCH.

7. The good King Ezechias.—After the death of this wicked king God in His mercy sent Juda a ruler, Ezechias, who was as remarkable for his goodness and wisdom as had been his father for the opposite qualities. He restored the ancient faith of Juda, purified the Temple, destroyed the idols of Baal, instructed the people in the precepts of the

Who was the next king of Juda? How did Achaz differ from other kings of Juda? What did he do after obtaining power? By whom was his kingdom invaded? With what result? 7. By whom was Achaz succeeded?

revealed law, and made his kingdom prosperous at home and respected by other nations. During his reign some of the greatest events recorded of the descendants of Abraham occurred. The kingdom of Israel, composed of ten of the twelve tribes, was utterly destroyed, and all traces of the inhabitants, borne into captivity, have become lost to history. The destruction of the army of Sennacherib, King of Assyria, before the walls of Jerusalem is also one of the most significant instances of divine chastisement on record. In one night a hundred and eighty thousand Assyrian troops were slain by an angel of the Lord.

8. The Prophet Isaias.—This terrible destruction of the idolatrous invaders was in response to the prayers and supplications of Isaias, one of the greatest prophets of the Old Law, as well as in consideration of the virtues and uprightness of the king and people of Juda. The Lord showered many other favors on Ezechias, even to prolonging his life fifteen years.

9. Invasion of Holofernes.—During the reign of Manasses, son of Ezechias, a large Assyrian army entered Juda under the command of Holofernes, a brave but dissolute and vain general, and laid siege to Bethulia, a town in Galilee. The garrison and inhabitants were driven to the last extremity.

10. Judith.—A woman named Judith, remarkable for her virtue and beauty, devised a plan to relieve her country from the presence of this deadly foe. Arraying herself in her most costly robes, and passing into the ranks of the enemy, she was immediately brought before Holofernes. Struck by her appearance, he ordered her to be treated with the greatest consideration.

11. She slays Holofernes.—Four days after, however, while

For what was Ezechias remarkable? Outline the great events which occurred in his reign. 8. What great prophet lived at this time? 9. Who invaded Juda in the reign of Manasses? 10-11. Outline the story of Judith.

he lay in a drunken sleep, she noiselessly entered his tent, and, cutting off his head with his own sword, hastened back to show it to the besieged Jews. The sight of it so aroused their spirit that they rushed out through the gates, and the enemy, taken by surprise and without a leader, were killed or fled in all directions.

12. Judith is a figure of the Blessed Virgin. As Judith, by cutting off the head of Holofernes, delivered her people from the hands of their enemies, so Mary, by "crushing the head of the serpent," delivered mankind from the slavery of Satan. Both were instruments in the hands of God.

13. Invasion of Nabuchodonosor.—Ezechias may be considered the last of the kings of Juda before the Babylonian captivity to whom can be attributed piety, justice, or wisdom. Most of the others, seven in number, were remarkable only for their crimes, till at length the Lord, to punish them and their equally corrupt subjects, allowed their enemies to triumph over them. This catastrophe occurred in the reign of Joakim, brother to the deposed monarch Joachaz, who, disregarding the terrible prophecies and constant admonitions of Jeremias, continued to imitate the worst of his predecessors. At length the Lord permitted the Chaldean army to enter Juda and lay siege to her capital. The city soon capitulated, and the king, Nabuchodonosor, carried with him to Babylon as the spoils of war the principal men of the nation, together with the sacred vessels of the Temple and much private treasure. Joakim, who was among the prisoners, was soon after released and allowed to return to Jerusalem to govern the people who yet remained.

14. Destruction of Jerusalem.—Three years after the Chal-

12. Of whom is Judith a figure, and how? 13. For what were the last seven kings of Juda remarkable? Whose admonitions were unheeded? Who besieged Jerusalem in the reign of Joakim? Outline result.

dean king, dissatisfied with the conduct of Joakim, returned to Jerusalem, and, taking him prisoner, again brought him with the greater part of his subjects to Assyria, leaving Sedecias as his representative to reign over those who remained in the Holy City. In the ninth year of his reign Sedecias revolted, and, after a siege of two years, Nabuchodonosor for the third time took possession of Jerusalem, destroyed the city, including the magnificent Temple of Solomon, carried into captivity nearly all the Jews who remained, and, binding Sedecias with fetters, caused his eyes to be plucked out, having first ordered his sons to be massacred in his presence.

15. The Prophets.—From the separation of the Hebrews into two hostile nations until the destruction of Jerusalem there were in Juda many holy and courageous men sent by God to teach His law and denounce sin and all abominations. These men were prophets. The principal among them were Joel, Micheas, Isaias, and Jeremias, the latter of whom lived to see the complete conquest of his country and the enslavement of his race. He did not quit the ruins of the Temple nor the crumbling walls of the deserted city, but, wandering in tears amidst them, over the desolation wrought by the Chaldeans, poured forth his *Lamentations*, which contain some of the most pathetic and eloquent passages to be found in any language.

16. Such was the fall of that once happy city, and with such energy of expression is her devastation described that one must have lost the sense of feeling not to sympathize with the prophet in his grief. "Holy is our grief and salutary is our affliction," says St. Augustine, "when to a sincere detestation of sin we join our tears of compassion for the suffering sinner."

14. What did Nabuchodonosor do three years after? Whom did he leave as his representative? What was the result of Sedecias' revolt? 15. Name the principal prophets of Juda. What pathetic incident is related of Jeremias?

Section IV.—THE BABYLONIAN CAPTIVITY—ISRAEL REPENTS—HISTORY OF DANIEL AND HIS COMPANIONS—DESTRUCTION OF THE KINGDOM OF CHALDEA—IDOLS OVERTHROWN—THE PROPHET EZECHIEL.

1. Israel's Fortitude and Repentance.—The Babylonian captivity, which dates from the first surrender of Jerusalem, lasted about seventy years, during which the exiles bore with patience but in sorrow many and grievous hardships. In time they came to acknowledge the justice of their punishment, and, repenting of their many sins against the God of their forefathers, who had shown them so much mercy, they began to lead a life of piety and rectitude. Even the idolatrous Chaldeans admired their devotion and firmness in the profession of their faith, and gradually the prejudice which at first existed among their masters disappeared. Their repentance was greatly aided by many pious men whom God sent among them to teach them by word and example.

2. Daniel and his Companions.—Pre-eminent among these was Daniel, a youth of noble extraction and great beauty, who had been carried to Babylon with other captives by the king after his first conquest of Jerusalem. On account of his personal appearance and great intelligence Daniel with three others, Azarias, Ananias, and Misael, were selected to serve the monarch, and were entrusted to the care of the chief eunuch, Malasar, for proper treatment and instruction. That officer, in order to carry out his orders, endeavored to induce them to eat meats forbidden by the Jewish law; but they refused to partake of them, and begged to be fed on pulse and water only. Their wishes were complied with, and at the end of three years

1. How long did the Babylonian captivity continue? What was its effect upon the Israelites? How was their repentance aided? 2. Who was pre-eminent among them? Name Daniel's three companions. For what were they selected? What food did Malasar, their instructor, wish them to eat?

they were presented to Nabuchodonosor healthier and fairer



DANIEL AND HIS COMPANIONS REFUSING FORBIDDEN MEATS.

than those who had been fed from the king's table. They

What did they beg for instead? What was the result? How were Daniel and his companions treated at court?

were then taken into the service of the monarch and shown every mark of respect at court, Daniel in particular being highly esteemed for his foresight and wisdom.

3. The Story of Susanna.—Among the Jewish exiles was a man named Joakim, who had a wife, beautiful and virtuous, called Susanna. Two wicked judges of Babylon cast evil eyes on her and resolved to effect her ruin. Meeting her alone in an orchard, and finding she would not accede to their wishes, they raised a loud cry, and, calling together a great crowd, accused her of violating the law. The next day she was condemned to death; but as she was being led to execution Daniel demanded another trial for the woman, alleging that she was the victim of a foul conspiracy. Then, having separated the witnesses and questioned them apart, their answers were found so contradictory that the people with one voice declared Susanna innocent.

4. The Fiery Furnace.—Nabuchodonosor, being an idolater, set up a statue of gold and ordered all his courtiers and people to bow down in adoration before it. Sidrach, Misach, and Abdenago refused. Daniel was absent at the time or he also would have refused. To punish these noble youths the king ordered a furnace to be prepared heated seven times hotter than usual, into which they were thrown. But though the men who obeyed the command were consumed by the fire, the young Hebrews were untouched by the flames, for an angel of the Lord came down to them and a soft, cool breeze filled the interior of the furnace, so that not even a hair of their heads suffered. When the king heard and saw all this he acknowledged that the Lord was with them, and issued an edict that no one should blaspheme against the God of Israel.

5. The Handwriting on the Wall.—Baltassar, the grand-

3. Outline the story of Susanna. 4. What did the idolatrous Nabuchodonosor set up? Did Sidrach, Misach, and Abdenago adore the statue? How did the king attempt to punish their disobedience? Were they injured by the fire? Why? What effect did this miracle have upon the king?

son of the preceding king, was the next king of Babylon. On his accession to the throne he gave a great feast to his nobles; and while they were crazed with wine he sent for the sacred vessels which had been taken from the Temple, that he and his guests might drink out of them. While in



THE THREE YOUTHS IN THE FIERY FURNACE.

this sacrilegious act a hand appeared on the wall and wrote: "*Mane, Thecel, Phares.*" Amazed at these mysterious words, which none of his court could explain, he sent for Daniel, who interpreted their meaning thus: *Mane*—the days of thy kingdom are numbered, and the number is finished; *Thecel*—thou art weighed in the balance and art found wanting; *Phares*—thy kingdom is divided and given to the Medes and Persians.

5. Who was the next king of Babylon? What sacrilegious act did Baltasar commit during a feast? What words appeared upon the wall? Who interpreted the writing on the wall?

6. Downfall of Chaldea.—That night the prophecy was fulfilled. By turning the course of the Euphrates the Medes and Persians were enabled to enter the city through the dry bed of the river, and Baltassar and his courtiers were slain. The kingdom was then divided by the conquerors, Babylon falling to the share of Darius, King of the Medes. This monarch seems to have entertained a great respect, and even veneration, for Daniel, and treated the whole Jewish race with leniency and kindness. But the Medes were not long permitted to enjoy their conquest, for Cyrus, the nephew of Darius, invaded and took Babylon, and henceforth that kingdom remained in subjection to Persia till the coming of Alexander the Great.

7. Daniel and Cyrus.—Daniel enjoyed as much favor under the Persian king as during the reigns of the Chaldean and Medean sovereigns. Cyrus was an enlightened and merciful ruler, and bestowed many marks of favor on the captive Jews, besides taking their chief prophet and leader into his confidence and entrusting him with many important affairs of state. The priests of Bel, the great idol of the Persians, who were filled with envy and malice that these tokens of esteem and friendship should be bestowed on Daniel, sought by every device to procure his disgrace, but so great was the prudence of the Hebrew prophet that for a long time he baffled their best-laid plans.

8. The Idol Bel is destroyed.—On one occasion the king asked Daniel why he did not worship Bel, and was answered that none but the one living God ought to be adored. "But," said Cyrus, "Bel is a living god; he eats flour and sheep and drinks wine." Daniel replied that clay and brass could not eat. This conversation was reported to the priests, who proposed to the king that if food were placed before the

6. Was the prophecy fulfilled? How? To whom was Babylon given by the conquerors? How did Darius treat Daniel and his people? Who soon after invaded and captured Babylon? 7. How did Cyrus treat the captive Hebrews?

idol in the evening, and not found the next morning consumed by it, they were willing to suffer death. This was accordingly done, and the priests having been removed from the temple, Daniel, in the presence of the monarch, scattered fine ashes over the floor. They then departed after having sealed the door with the king's ring.

9. The next morning at an early hour Cyrus and Daniel went to the temple, and, having broken the seal, opened the door and entered. When the king saw that the provisions had disappeared he exclaimed: "Great is Bel, and he cannot be deceived!" Daniel, however, pointed out the human footprints in the ashes, and upon examining closer a secret passage was found which led from the table upon which the meats had been placed to the quarters of the priests, where they and their families were in the habit of feasting on the offerings supposed to have been consumed by Bel during the night. The king in his anger put all these impostors to death and permitted Daniel to break to pieces the idol and to burn its temple.

10. **The great Dragon is slain.**—The Babylonians had another god, a dragon, which they also adored. Pointing him out to the prophet one day, Cyrus said: "However, you cannot say this is not a living god." But Daniel, while not denying that he was living, proposed, with the king's assent, to slay him without the use of either club or sword. Permission being granted, the prophet made balls composed of fat, pitch, and hair, which the dragon having swallowed, killed him instantaneously. This so enraged the Babylonians that they surrounded the palace and demanded with threats that Daniel be given up to them. Cyrus at first refused, but afterwards was weak enough to abandon his friend and counsellor to their fury.

8. What of the priests of Bel? Why did Daniel refuse to worship Bel? How did the priests propose to prove their idol a living god? 9. How was their imposture exposed? What fate befell the priests and their idol? 10. How did Daniel slay the dragon?

11. Daniel in the Den of Lions.—The Babylonians cast him into a cave or den in which were seven hungry lions



DANIEL IN THE LIONS' DEN.

that had been purposely deprived of food for several days

11. What did the Babylonians do to Daniel? Did the lions hurt him? What other miracle did God work for Daniel? 12. What became of the leaders of those who had cast Daniel in the lions' den?

to make them more ravenous; but, to the amazement of the idolaters, the lions, so far from hurting the prophet, crouched before him. Six days did Daniel remain in the den without food, save one meal which was brought to him in a miraculous manner by Habacuc, a prophet of the Lord; but on the seventh he was released by Cyrus, who, coming to the pit, saw him sitting among the lions unharmed, and at once acknowledged that he was under divine protection.

12. The Jews favored by Cyrus.—As a just punishment the king commanded that the leaders of those who sought the prophet's death should be thrown into the lions' den, which was accordingly done and they were instantly devoured. The king also issued an order commanding all his subjects to fear and respect the God of Daniel, who had performed such wonderful works in his sight. In the meantime the exemplary conduct of the Jews—for they were now thoroughly repentant—and the influence which Daniel exercised on the royal council were gradually making the burden of the captives lighter and preparing the way for their return to their own country after the seventy years' exile had expired, as foretold by the prophets.

13. The Prophet Ezechiel.—Among the holy men whom the Lord sent to instruct and comfort the Hebrews in their affliction, besides Daniel, was the prophet Ezechiel. He also had been taken prisoner, while still a youth, by the Babylonians. Eleven years before the total destruction of Jerusalem, while on the banks of the Euphrates, he had a vision of so extraordinary nature that it filled him with fear and he fell on his face to the ground. But the voice of the Lord bade him to fear not, but to go and announce to his people the calamities that would surely overtake them if

What order did the king issue? Had the captivity and suffering of the Jews caused them to repent? What was the effect of their good conduct? 13. Whom besides Daniel did God send to comfort and instruct the Hebrews?

they did not do penance. The visions of Ezechiel were numerous and all foreshadowed the capture of the Holy City, the captivity, repentance, and final return of the Jews.

What happened to Ezechiel on the banks of the Euphrates before the fall of Jerusalem? What did God command him to do? What did the visions of Ezechiel foreshadow?

Review.—Under Solomon's son Roboam what great event occurred, as narrated in Sec. I.? Did Israel prosper after the separation of the tribes? What holy men did God raise up at this time? Name one.—In Sec. II. we learn that Israel still continued in what? Outline the history of Jonas. Of Tobias and his son.—What kingdom is treated of in Sec. III.? What great events occurred in the reign of Ezechias? Relate the story of Judith. What great catastrophe occurred to Juda in the reign of Joakim? To what did Sedecias' revolt lead? Who destroyed Jerusalem? Who lamented amidst the ruins of the fallen city?—Of what does Sec. IV. treat? Who was the most prominent for goodness and wisdom among the captives in Babylon? Outline the history of Daniel and his companions. By whom was Babylon conquered? How did Darius treat the Hebrews? Were they favored by Cyrus? What of the idol Bel? What of the dragon? What befell Daniel? What great prophet lived at this time?

FIFTH ERA.

FROM THE RESTORATION OF THE JEWS TO THE BIRTH OF CHRIST (536 B.C. TO 1 A.D.)

Section I. — JERUSALEM RESTORED — THE TEMPLE REBUILT — THE
PROPHETS—ESTHER AND MARDOCHAI—FATE OF AMAN.

1. The Return from Captivity.—When the anger of God had been appeased the Jews were allowed by Cyrus to return to their native country, and over forty thousand of them, under the command of Zorobabel, the grandson of King Joakim, availed themselves of the permission thus granted. In a short time others followed, and soon the once deserted streets of Jerusalem began to show signs of life and industry. Twenty years later, in the reign of Artaxerxes, a devout and energetic priest, Esdras, collected the scattered fragments of the Hebrews remaining in and about Babylon and brought them back to Judea.

2. Rebuilding the Temple.—The King of the Medes and Persians not only restored to the Jews the treasure and sacred vessels of which Nabuchodonosor had despoiled the Temple, but encouraged them to rebuild that structure, and commanded his subjects among the neighboring nations to render them all the assistance in their power. When the exiles first arrived in their ruined city they erected a tempo-

1. What did Cyrus permit the Jews to do? How many of them returned to their native country? Under whom? What did the priest Esdras do twenty years afterward? 2. What did Cyrus restore to the Jews? What else did he do?

rary altar and offered up sacrifices to the Lord for their safe delivery from bondage, and then set about building a permanent house of worship on the site of Solomon's Temple.

3. The Prophecy of Aggeus.—This task occupied their attention for about twenty-one years. Persons of all conditions and of both sexes labored earnestly at the work, while the priests and prophets stood among them speaking words of hope and encouragement. Aggeus, one of the prophets, prophesied that the Son of God Himself would enter that house, and that “the glory of the second Temple would be far greater than the glory of the first.” Obedient to the order of Artaxerxes, the Tyrians and Sidonians brought cedar-trees from Mount Libanus; stone-masons and carpenters were hired from the neighboring tribes, and the Levites were appointed to superintend the various classes of workmen. At length the building was dedicated with even greater ceremony and with more demonstrations of joy than had been exhibited when the foundation was laid.

4. Jerusalem's Walls rebuilt.—The Jews then set about putting their city in a state of defence, dreading every day that their ancient enemies, the Samaritans, would take advantage of their unprotected condition and invade their country. Inspired by this fear, they labored constantly on the fortifications, so that in less than two months they had the satisfaction of seeing Jerusalem completely surrounded by strong walls. A number of the citizens were placed under arms, and the city was thus secured against hostile attack.

5. Prosperity of the People.—Once more safely settled in the home of their fathers, the Jews, profiting by sad experience, continued to live at peace for a long period and

After offering sacrifices, what did the exiles begin to build? 3. How long did this take? Who encouraged the people in their labors? What did Aggeus prophesy? What was done by order of Artaxerxes? 4. After rebuilding the Temple what did the Jews set about? What ancient enemies did they fear?

persevered in the worship of the one true God. Those who had first left Babylon and had married the idolatrous women of the vicinity, contrary to the Jewish law, by the advice of Esdras repudiated their wives, and the people with one accord solemnly promised that they would never be



THE WALLS OF JERUSALEM REBUILT.

guilty of such unlawful practices in future. Magistrates and judges were appointed to administer the civil law and enforce justice. Thus, under the protection of the powerful kings of Persia, Juda was once more becoming great and prosperous.

6. The Prophets.—The happy condition of the people after the return of the captives was owing mainly to the labors of the many holy men whom God had commissioned

5. How did the Jews profit by their sad experience? What did they do by advice of Esdras? Under whose protection was Juda? 6. To whom was the happy condition of the Jewish people mainly due?

to teach His law and to denounce crime and sin in all their forms. Of these the principal ones were Esdras, Nehemias, Aggeus, Zacharias, and Malachias.

7. Prophecy of the New Sacrifice.—Malachias was the last of the prophets of the Old Law, and, while preaching against the hypocrites of his time and the degeneracy of the priesthood, predicted that the time would come when “God would reject the sacrifices of the Old Law, and in their place institute a new Sacrifice, that would not cease from the rising to the setting of the sun.” In the institution of the sacrifice of the Mass this prophecy has been fulfilled.

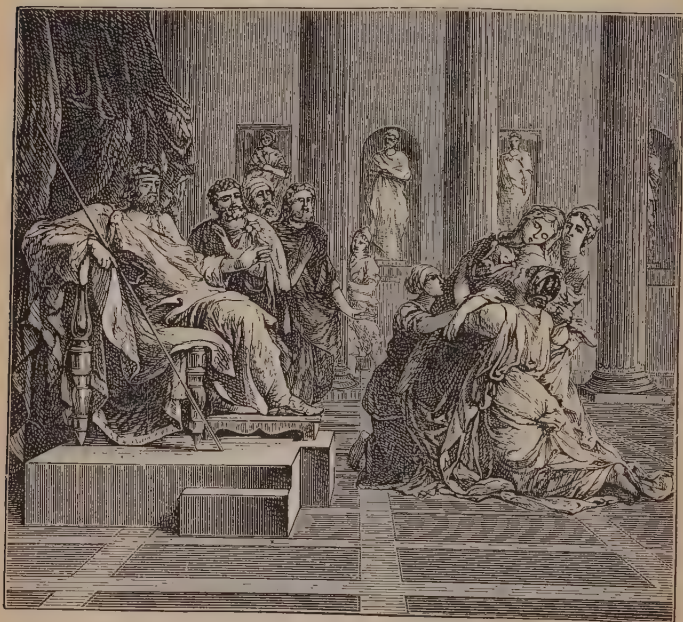
8. Mardochai.—The toleration and uniform kindness experienced by the Jews from the kings of Persia induced many of them to remain in Babylon, even after their own country had been partially restored to its former power and prosperity. Amongst those who selected to sojourn among the strangers was Mardochai, whose niece, having by her beauty and virtue attracted the attention of Assuerus, the king, became his wife.

9. His Watchfulness.—Knowing the prejudice of the Babylonians and their jealousy of his race, Esther’s uncle, fearing that some evil would befall her, was in the habit of constantly attending at the gates of the palace to scrutinize all who entered or left it and to listen to the conversation of the attendants. On one occasion, while thus employed, he ascertained the existence of a conspiracy to murder the monarch, and, communicating the news to Assuerus through Esther, saved his life. The conspirators were put to death, and Mardochai’s timely act was inscribed on the records of the kingdom.

10. Treachery of Aman.—Soon after Aman, a haughty and tyrannical man, was elevated to the highest place at

Name some of these holy men. 7. Who was the last prophet of the Old Law? What did Malachias predict? How was the prediction fulfilled? 8. What did the good treatment of the Jews induce many of them to do? What did the niece of Mardochai become? 9. What was he in the habit of doing? How did he save the king’s life?

court, and all men, except the Jew, bowed down before him. Observing this, Aman became exceedingly angry and resolved on the destruction of all the Hebrews in Babylon. Pretending that he had information of a design on their part to overturn the government, he induced the king to issue a proclamation sentencing all the Jews in his domin-



ESTHER INTERCEDES FOR HER PEOPLE.

ions, with their wives and children, to instant death. When Mardochai heard of this cruel edict he hurried to the queen and implored her to use her influence to save her people. Though it was contrary to the law for a subject to appear before the sovereign unless summoned, Esther arrayed her-

10. Who was elevated to the chief place at court? Why did Aman become angry at the Jews? What did he induce the king to do? What did Mardochai do in this emergency? How did Esther act?

self in her most magnificent apparel and entered unbidden the presence of Assuerus.

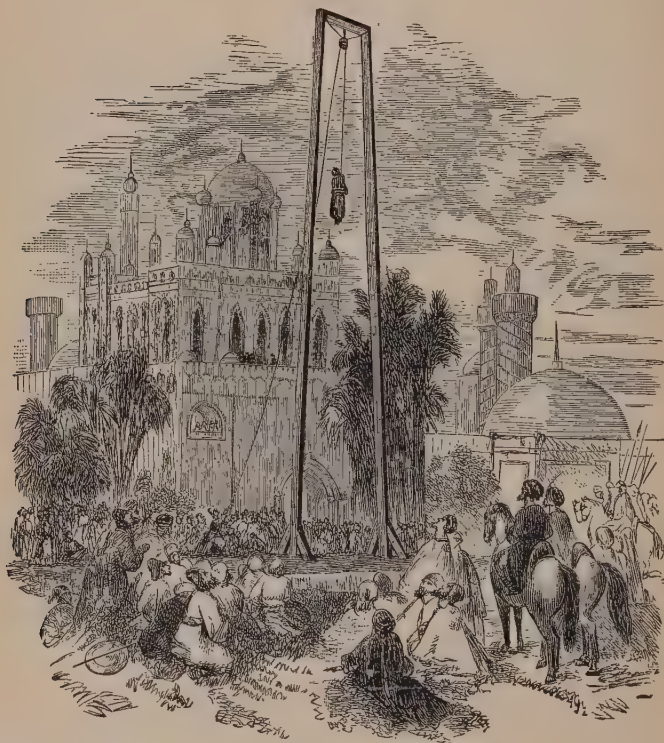
11. Intercession of Esther.—At first the monarch seemed so angry that the queen fainted at the foot of the throne; but, moved by the sight of so much beauty and timidity, Assuerus descended from his throne, and, raising his queen from the floor and assuring her she had nothing to fear, asked what she desired. Esther replied that she only wished that he, accompanied by Aman, would attend a banquet prepared by herself the following evening. The king graciously consented. That night, being unable to sleep, he ordered the records of his reign to be read to him. When the services Mardochai had rendered were reached the monarch asked the reader what reward had been bestowed on the Jew, and was answered, “None.” Then, sending for Aman, Assuerus put him the question: “What ought to be done to the man whom the king wishes to honor?”

12. Mardochai is honored.—Aman, thinking himself the subject of the king’s thoughts, replied: “The man whom the king would honor should be clothed in the royal robes, and be placed on the king’s horse, and the first of the king’s princes should walk before him and cry aloud: ‘Thus shall he be honored whom the king wishes to honor.’” The monarch then ordered him to go and have done to Mardochai what he had described; and Aman very unwillingly obeyed. When the feast was served for Assuerus and his minister, the former again asked the queen what she desired, promising to give her half his kingdom, if she wished it; but Esther, falling on her knees, only asked for her own life and that of her people.

13. Aman hanged on his own Gibbet.—Esther then explained to the king the plot that had been formed to kill

11. Did the king receive her kindly? What did Esther say to the king? What occurred while the records were being read? 12. What did the king order to be done to Mardochai? What happened during the feast given by Esther?

all the Jews in Babylon and to deprive his majesty of so many of his best subjects. Assuerus, in anger, asked who was the chief conspirator, and was answered, "Aman." Calling together his councillors, he demanded what he



AMAN HANGED ON HIS OWN GIBBET.

should do in such a case, and one of them said, "Behold Aman has prepared a gibbet fifty cubits high on which to hang Mardochai." Then said the king: "Hang

13. Who was the chief conspirator against the Jews? What fate did Aman meet?

Aman on it." This was accordingly done. Mardochai succeeded to the honors and position of the guilty minister, the edict against the Jews was withdrawn, and many of the gentiles turned from the adoration of idols to the worship of the true God.

14. As Esther, a stranger, by her intercession with Assuerus obtained for her exiled people life, so Mary, a creature, by her all-powerful intercession with God, obtains for her children all graces.

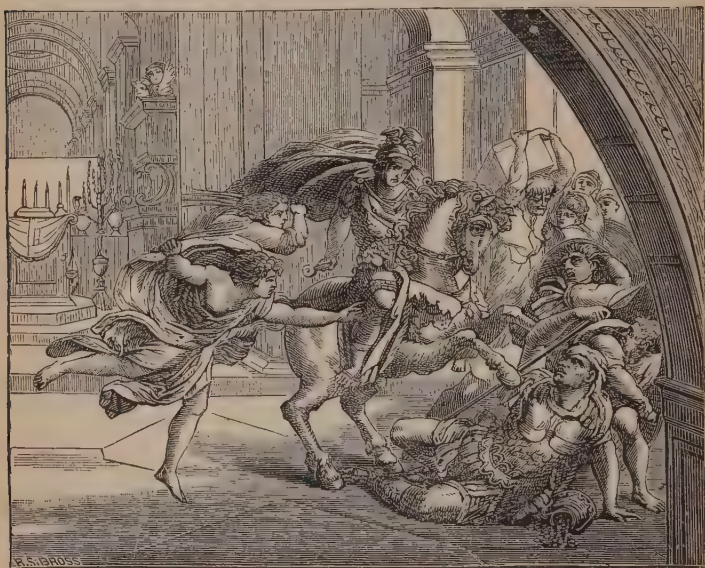
Section II.—ALEXANDER—HELIODORUS—ANTIOCHUS—CORRUPTION OF THE JEWS—FALL OF JERUSALEM—SLAUGHTER AND PERSECUTION OF THE JEWS.

1. **Alexander the Great.**—Under the kings of Persia the Jews continued to enjoy peace and full toleration of their religion until the arrival in Asia of Alexander the Great. Jerusalem having surrendered to him without opposition, he treated the inhabitants kindly, and even assisted them in making repairs on the Temple. On the death of that conqueror his vast dominions were divided among his four principal generals, the kingdom of Asia, including Judea, falling to the share of Seleucus, a wise and just prince, who continued to protect the Jews in their civil and religious rights.

2. **Heliodorus attempts to rob the Temple.**—The first interruption of this happy condition of affairs occurred in the reign of Seleucus IV., who, informed by Simon, an overseer of the Temple, that large sums of money were secreted in its vaults, sent an officer with a guard to remove the treasure. When the king's agent, Heliodorus, arrived he found, indeed, a great deal of coin and jewelry, but he was informed by the

Who succeeded to the position of Aman? What of the gentiles? 1. How were the Jews treated by Alexander the Great? What became of his dominions at his death? To whom did Judea fall? 2. What occurred in the reign of Seleucus IV.?

high-priest, Onias, that they belonged to widows and orphans and were there for safe-keeping. Heliodorus, to carry out his instructions, entered the Temple, but he and his men were, through divine interposition, driven panic-stricken from the holy place, and he himself was struck speechless and paralyzed. Through the intercession of the high-priest,



HELIODORUS DRIVEN FROM THE TEMPLE.

however, Heliodorus was restored to health, and ever afterwards was a friend of the Jews.

3. Antiochus the Tyrant.—Seleucus was succeeded by his brother, Antiochus, who, though surnamed Epiphanes, or the Noble, was one of the greatest tyrants that ever disgraced a throne, and a most unrelenting enemy of the Hebrews. He aimed not only at despoiling and reducing to

To whom did the treasure in the Temple belong? What punishment did God inflict on Heliodorus for attempting to remove the treasure? How was he restored to health? 3. Who succeeded Seleucus?

abject slavery the Jewish people, but at the complete extirpation of their religion. His first step in that direction was the removal of the venerable Onias from the office of high-priest and the substitution of his brother Jason, a wicked and ambitious man. Jason opened a public school wherein the Jewish youths were taught all sorts of gentile manners and vices, particularly disbelief in God.

4. Degradation of the Priesthood.—Society in Jerusalem had now become so thoroughly corrupt that even the most important offices and the most sacred things were publicly bought and sold. Menelaus, a brother to Simon, the overseer of the Temple at whose instigation Heliodorus had been sent to Jerusalem, supplanted Jason, and, by the money realized from the sale of many of the sacred vessels, retained his position of high-priest for many years.

5. Onias, from his place of refuge, protested against the elevation of Menelaus as being contrary to the law laid down by Moses; but his remonstrances were unheeded, and he was shortly afterward murdered by Andronicus. He was regretted by all good men; even the very king who had persecuted him, and by whose permission he had been driven into exile, shed tears at the news of his death, and ordered his murderer to be put to death on the same spot where Onias had died. After the death of Onias there was a succession of dissolute and abandoned priests, who divided the people into factions and encouraged all sorts of abominations, which finally called down upon the whole people the terrible wrath of God.

6. Menelaus was deposed by his brother, Lysimachus, who kept him out of his office for some time by the same means he had used to obtain it. Antiochus, the patron of Menelaus, had marched a large army into Egypt, and about this

What was the character of Antiochus? How did he treat the Jews? How was Onias treated? 4. What was the condition of society in Jerusalem? Who supplanted Jason? 5. What befell the good Onias? 6. Who deposed Menelaus?

time a report reached Jerusalem that he had been defeated and slain. Jason, thinking that a fitting opportunity was presented to recover his lost dignity, suddenly entered the city with a large body of armed men, and, traversing the streets, slew every one whom he met, regardless of age or sex.

7. Signs in the Heavens.—About this time also there appeared over the Holy City dire portents of coming calamities. For the space of forty days there were seen in the heavens visions of vast bodies of armed men clad in golden armor, which glittered in the sunlight. A multitude of soldiers with drawn swords and brazen helmets passed continually to and fro across the sky, and numberless horsemen, fully caparisoned, charged and recharged each other without ceasing. These signs of approaching tribulation, though seen by all with terror and dismay, made no impression on the hardened hearts of the populace. Some few there were who, apprehending great national misfortunes, besought the Lord in prayer to spare His people. Their intercession proved unavailing.

8. Antiochus takes Jerusalem.—The significance of the visions was soon apparent to all. Antiochus, who was neither defeated nor slain, as Jason had supposed, on hearing of the conduct of that renegade, marched his victorious army to Jerusalem, took it by storm, and literally deluged its streets with blood. In the space of three days eighty thousand men, women, and children were ruthlessly massacred, forty thousand of the principal citizens were made prisoners and carried into hopeless captivity, while an equal number were sold as slaves to the neighboring princes. Conducted by Menelaus, the king then entered the Temple and despoiled it of its rich drapery and ornaments; he car-

Hearing that Antiochus was dead, what did Jason do? 7. What signs appeared in the heavens about this time? 8. What happened to Jerusalem soon afterward? What fate befell the inhabitants? What did the king do to the Temple?

ried off the sacred vessels and the treasures which his predecessor had so much coveted.

9. Dreadful Persecutions.—Inflamed with an unquenchable thirst for the blood of the Hebrews, Antiochus commenced against that unfortunate people the most terrible persecution recorded in their history. During his temporary absence he appointed governors more cruel, if possible, than himself, till at the end of two years, having determined to utterly destroy the Jewish race, and with it all vestige of the revealed law, he sent Apollonius with a large army to Jerusalem, with orders to slay all the males who had attained manhood, and to sell those of a younger age, with the women and children, into slavery.

10. The Temple defiled.—Then commenced the defilement of the Temple, which was turned to the most vile uses, while a statue of Jupiter Olympus was erected in the Holy of Holies, before which men were constantly being dragged to offer sacrifice and to join in other pagan ceremonies. All who had the courage to obey God's laws were mercilessly put to death.

11. Martyrdom of Eleazar.—Prominent among these was the venerable Eleazar, the chief scribe, who had passed his ninetieth year and was beloved and trusted, on account of his piety and wisdom, by all his people. Arrested by the king's officers, he refused to eat the meats prohibited by the law and was condemned to death. On his way to the place of execution some persons, moved to compassion by his patriarchal mien and calm contempt of danger, begged him to eat some legal meats, so that it might appear that he had complied with the cruel edict; but, mindful of his duty to his Creator, he firmly refused to save his life by an act that might give scandal to others less courageous than himself.

9. What did the Jews now suffer? For what was Apollonius sent to Jerusalem? 10. After the Temple was defiled what was erected in the Holy of Holies? 11. Who was pre-eminent among those put to death for obeying God's laws?

12. In answer to the repeated remonstrances of his friends Eleazar said: "I would rather die than do what you counsel me. Such dissimulation becomes not these gray hairs. God forbid that I should ever sully the purity of my former life by such a stain, and thereby give occasion for the young men to imagine that Eleazar, at the age of fourscore and ten, had renounced the religion of his forefathers and consented to the superstition of the pagans."

13. After this noble answer the holy man ended his long life of usefulness and devotion as a testimony of the faith that was in him. The heroic example of the aged scribe had a very powerful and salutary effect on his countrymen, many of whom had been inclined to temporize and outwardly submit to the requirements of their pagan rulers. They now came forth boldly and declared themselves believers in the one true God, and not a few went joyfully to martyrdom.

Section III.—ATROCITIES OF ANTIOCHUS—THE SEVEN BROTHERS—
MATHATHIAS—DEFEAT OF THE PERSECUTORS.

1. The Machabees before Antiochus.—The execution of Eleazar was but the signal for the commencement of similar and even more cruel atrocities. Amongst those who were brought before Antiochus to apostatize or suffer death were seven brothers of the family of Machabees and their mother. When called upon to eat the flesh of swine, the use of which was forbidden by the Mosaic law—a test usually applied at this period—they firmly refused.

2. They are tortured.—Then the tyrant grew angry at their fortitude, and resolved that the execution of this heroic family should be as barbarous as possible. He therefore

12. What answer did Eleazar make when urged to eat legal meats? What was the effect of his example? 1. Who were next brought before Antiochus? What did the tyrant require the seven brothers to eat? Did they refuse?

ordered a number of gridirons and caldrons to be heated, and then commanded that the tongue of the oldest, who had spoken first, should be cut out. Then the executioner tore the skin from his head, hacked off his feet and hands, and finally cast him alive, with the dissevered members, on the red-hot gridiron. All these tortures were inflicted in the presence of his brothers and mother, who, far from indulging in idle lamentations, stood by and encouraged him in every manner to perseverance.

3. Their heroic Constancy.—The second, third, fourth, fifth, and sixth brothers were asked to eat forbidden meat, but they scornfully refused, and were each in succession tortured in a similar manner. Immediately before their death they told the perverse monarch not to suppose that the God of their fathers had deserted them; that he was only a temporary scourge in the hands of the Almighty to chastise His people for their manifold sins, for which they were then suffering, but that he himself would soon feel the vengeance of God for his heinous crimes.

4. Courage of the youngest Brother.—There remained now but the youngest, a mere stripling, of great personal beauty and gentleness of disposition. Even the bloody-minded Antiochus hesitated before he gave the signal for his death, and attempted by every art and bribe to shake his constancy. He promised him wealth, honors, and happiness, even his royal friendship, if he would only make some sign or do some act by which it might be supposed by the mass of the Jews that he had abjured his religion; but, with admirable fortitude, the boy repelled every advance and rejected as mere bribes all offers of worldly prosperity that were to be gained only by apostasy. When the king became convinced that he could not move the son he called

2. What tortures were inflicted on the oldest? Did this intimidate his mother and brothers? 3. How were the brothers treated? Before their death what did they say to the king? 4. How did Antiochus attempt to bribe the youngest?

aside the mother, and, appealing to her maternal instincts and womanly fears, desired her to use her influence with her son to recant his faith, and thus save his life and her own.

5. The Mother of the Machabees.—The mother promised that she would advise her son, and so was allowed to approach him. Then, rising superior to all human weaknesses, she addressed him in the Hebrew tongue, and exhorted him, by the love he bore her and by all that was holy in heaven, to stand fast for the Jewish faith and to suffer for the truth and the law, as his brothers had already suffered, and thus gain perpetual bliss for himself and secure to her the crown of martyrdom.

6. The Last of the Machabees.—Animated with redoubled courage, the youth, before his mother had finished her exhortation, called on the executioners to commence their tortures, crying aloud to them: “Why do you hesitate? For whom do you stay? Behold me fixed in the resolution of obeying the law; nor will I disobey God to obey the king.” Antiochus, seeing himself thus scorned, commanded that the heroic boy should suffer a slow death by the most inhuman tortures. When the last of the Machabees had thus nobly passed into eternity in presence of their worthy mother, that illustrious woman went tranquilly to death on the same day and for the same holy cause.

7. The Patriot Mathathias.—The persecution and consequent apostasy of the more timid or mercenary portion of the Jews were not confined to Jerusalem, but spread over all the surrounding country. About the time of the martyrdom of the Machabees there was in the Holy City a religious and valiant man named Mathathias, of the sacerdotal race, who retreated with his family to the small town of Modin, where

To whom did the king finally resort? 5. What did the mother do? 6. What did her son say to the executioners? What became of the mother? 7. Was persecution confined to Jerusalem? Who retired with his family to the town of Modin?

he hoped to be able to pass his remaining years in peace. He was, however, disappointed. When the despicable instruments of royal ferocity came to Modin to compel the people to offer sacrifice to the idol of the gentiles, Mathathias rose up among them and exclaimed: "Although all men obey Antiochus, so as to depart every man from the service of the law of his fathers, and consent to the king's commands, I and my sons and my brethren will obey the law of our fathers. God be merciful unto us!" The king's officers made every effort to induce him to comply with the edict, but in vain.

8. Revolt against the Persecutors.—Scarcely had Mathathias uttered his noble defiance of Antiochus and his commands when he observed a Jew approaching the idolatrous altar to offer sacrifice to the pagan gods. Moved by holy rage, he immediately slew the apostate, and, turning round to the officer who had brought the king's proclamation, killed him also. Then, calling on his fellow-citizens who had any zeal for religion or any regard for the honor and independence of their race, he summoned them to follow him to the desert, where they could in safety organize an opposition to the sanguinary tyrant.

9. Mathathias gathers an Army.—Many of the Modinites followed Mathathias, including his five sons, John, Simon, Judas, Eleazar, and Jonathan, and in course of time he was enabled to put himself at the head of a considerable army and to commence offensive operations. At first he was content to make inroads into Israel, where he destroyed many idols, burned their temples, and chastised those who worshipped the heathen gods. To those of his own race who had apostatized he was particularly severe.

10. His Victories.—At length he boldly led his army

Was he permitted to live in peace? What was Mathathias' reply when ordered to sacrifice to the idol? 8. What befell the apostate Jew and the king's officer? What did Mathathias now do? 9. Who followed him? What did he do in Israel?

against the king's forces, which he utterly defeated and drove beyond the boundaries of Judea. Scouring the whole country with his faithful followers, the aged warrior everywhere overturned the altars of the heathen, broke their idols in pieces, burned their temples, and once again restored the worship of the true God.

11. Death of Mathathias.—But the venerable patriot was not destined to enjoy the fruits of his well-earned victories. Weakened by increasing years and worn out by incredible hardships, he was soon after summoned to his reward. Previous to his death he called his valiant sons to his side and appointed Judas general-in-chief of the army, and advised him always to give heed to the counsels of Simon, in whose prudence and wisdom he had great confidence; and, having blessed all his children, Mathathias quietly passed away in the one hundred and forty-sixth year of his age, and was buried in the sepulchre of his fathers at Modin. The Hebrews in every part of Asia long mourned for him.

Section IV.—THE WARS OF JUDAS MACHABEUS—HIS VICTORIES OVER THE ARMIES OF ANTIOCHUS—HE PURIFIES AND REDEDICATES THE TEMPLE.

1. Mathathias' Successor.—Upon the death of his father, Judas, surnamed Machabeus for his strength and courage, put himself at the head of the patriot army, then numbering about six thousand tried and experienced soldiers. By his enterprise and success he soon excited the anger of Antiochus. This monarch raised an army of forty thousand men, and, having placed it under the command of Apollonius, he gave orders to this general to destroy Jerusalem and sell all the Jews into captivity.

10. Whom did he finally defeat and drive out of Judea? What did he then do? 11. Before his death whom did Mathathias appoint as general of the army? 1. What was the surname of Judas? What did Antiochus order Apollonius to do?

2. Defeat of Apollonius.—Judas, at the head of his small but valiant army, went boldly forth to meet the enemies of his country and religion. The two armies met and a desperate battle ensued, in which Apollonius was killed and his army defeated.

3. Seron attacks Judas.—It happened that soon after a distinguished captain in the Syrian army named Seron, ascertaining that Judas had but a small force with him, conceived the design of capturing him and his followers, and thus gaining for himself great fame and the gratitude of his sovereign. He quietly collected about him a vast concourse of desperate men and sought to surprise the Hebrew general. But Judas was informed of their approach and fully prepared to meet them.

4. Defeat of Seron.—When the Hebrews beheld the immense numbers of the Syrians, some of Judas' men asked: "How shall we, being few, be able to fight against so great a multitude and so strong, and we are ready to faint with fasting to-day?" And Judas answered that it was an easy matter for a few to defeat a great multitude, if they had God on their side; for success in war is not in numbers but in the strength that cometh from heaven. He then led his army against the enemy, and so impetuous was the attack that the Syrians gave way at the first charge and fled precipitately down the slope of Bethoron, leaving eight hundred men dead on the field of battle.

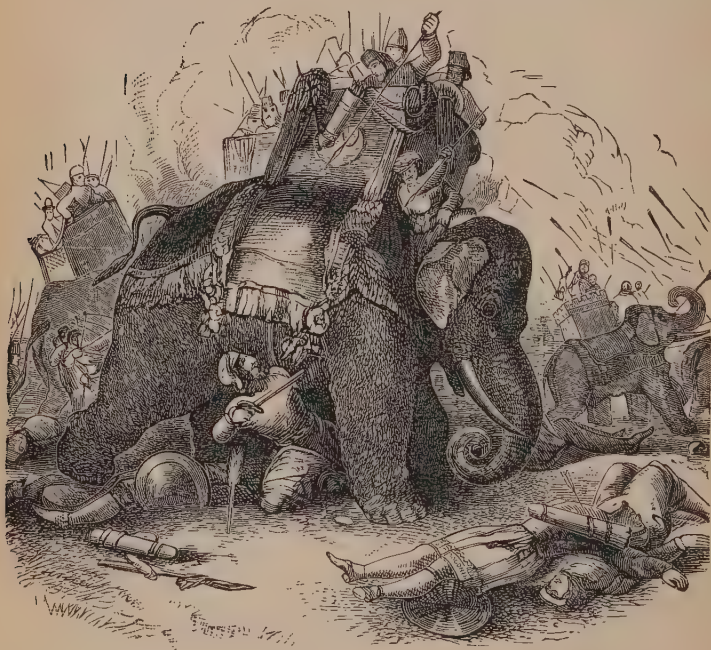
5. Lysias is sent to destroy Israel.—About this time Antiochus found it necessary to go into Persia. Before leaving he appointed Lysias governor of the country lying between the Nile and the Euphrates, and gave him orders to exterminate the Jews and turn their cities and towns and land over to strangers. To put into execution this order an army

2. What did Judas do? What was the result of the battle? 3. Who soon after attempted to capture Judas and his followers? 4. What did the Hebrews say on beholding Seron's army? What answer did Judas make? What was the result? 5. What orders were now given to Lysias?

of forty thousand men was sent into Judea under the command of Ptolemy, Nicanor, and Gorgias.

6. Judas prepares for Battle.—Judas called his soldiers together at Maspha, and there prepared them for battle by prayer, fasting, and other works of penance. He then led them to Emmaus and awaited the arrival of the enemy.

7. His glorious Victory.—Gorgias, at the head of five thou-



A WAR-SCENE.

sand foot and one thousand of the best horsemen, pushed forward to surprise the Hebrews. Judas at his approach withdrew into the mountains, so that Gorgias, finding the Hebrew camp abandoned, supposed that the Jews had fled,

How many men were sent into Judea to execute those orders? 6. How did Judas prepare to meet them? 7. Who attempted to surprise the Hebrews? To what stratagem did Judas resort?

and pushed on into the mountains, where he thought to find them. On the following day Judas led his little army of three thousand men into the plain, attacked the Syrian army under Ptolemy and Nicanor, utterly defeated it, pursued it even to the plains of Idumea, and then, returning, drove Gorgias out of the country. After this his army, enriched with spoils, returned to Jerusalem.

8. Lysias again attacks Judas.—But Lysias, though disheartened, was not to be turned from his purpose; so the next year he gathered together an army of sixty-five thousand men, and led it in person into Judea as far as Bethoron. Ten thousand was all that Judas could raise to oppose him. When the Hebrew leader saw the overwhelming strength of his adversary he was nothing daunted; but, having addressed words of encouragement to his followers, he appealed to God, in whom alone he trusted.

9. Lysias is defeated.—In the battle which ensued the Jews were victorious, and Lysias fled to Antioch to recruit a much larger army than that which had been defeated, for a final struggle. Completely rid of his enemies, except those who were in the castle of Jerusalem, Judas returned to the city, and, sending a detachment against the foreigners, quickly drove them out of their fortifications.

10. Judas repairs the Holy Places.—Having thus delivered his country from a foreign yoke, the intrepid Machabeus set to work vigorously to repair the ravages which time and the barbarities of the heathen had made in the holy places. Leading his army up into Mount Sion, he pointed out to it the desolated sanctuary, the burned gates, and the weeds growing luxuriantly in the courts of the Temple. The soldiers rent their garments at the sad sight, and, falling on

What did Judas do the next day? With how many men did he defeat the Syrians? 8. What did Lysias do the next year? What were the numbers of the armies of Lysias and Judas? To whom did Judas appeal? 9. The result? 10. What did Judas now set to work to do?

their faces, cried to heaven for help again to build up the ruins and cleanse the Temple.

11. He rededicates the Temple.—Judas and his men then proceeded to repair the walls and courts of the Temple, and to put the interior in as good a condition as it was when first built. The altar, which had been profaned, he pulled down, carefully laying up the stones in the mountain of the Temple “till there should come a prophet and give answer concerning them.” He built another altar in its place, and, causing new sacred vessels to be made, he placed them, with the candlestick, the altar of incense, and the table, in the holy building. Everything being completed, Judas, in the presence of the multitude, rededicated the Temple with great ceremony and to the profound joy of the people, who at last felt that the reproach of the gentiles had been taken from them.

Section V.—DEFEAT OF THE AMMONITES—DEATH OF ANTIOCHUS—
ROMAN INVASION OF JUDEA—FINAL DESTRUCTION OF THE JEWISH
KINGDOM.

1. Judas defeats Timotheus.—But while peace and prosperity reigned in Jerusalem and the vicinity, the Hebrews who had settled in the neighboring countries were sorely persecuted by the gentiles. Judas, to relieve them, led an army into Idumea and Acrabathane, attacked the walled cities and other fortifications, and committed great havoc among the idolaters. He next went among the children of Ammon, who, under the command of Timotheus, had the hardihood to attempt to withstand him, and quickly put them to flight, compelling them to agree to a humiliating peace.

Outline the work done on the Temple. 1. What was the condition of the Jews in the neighboring countries at this time? How did Judas relieve them? Whom did he defeat?

2. Downfall of Antiochus.—But the time had now arrived when Antiochus was to experience the terrible anger of the Almighty. When the tyrant went into Persia to procure money to carry on the war in Judea, he took with him half his army and elephants, hoping by such a display of power to frighten the people into surrendering to him their treasures. But his very first attempt, at Persepolis, was resisted by the people, and he was put to flight and driven in disgrace beyond the boundaries of the country. When he had reached Ecbatana, the capital of Medea, and heard of the disasters which had befallen Nicanor, Lysias, and Timotheus, his anger knew no bounds, and he swore that he would make Jerusalem a common burying-place for the Jewish race.

3. He is stricken with a Plague.—He immediately ordered his chariot to be driven at full speed, without stopping, toward Jerusalem. On the road he was struck with an incurable and invisible plague, which produced a terrible pain in his bowels and unspeakable torments in the inner parts of his body. Soon after he fell from his chariot and lay on the ground senseless and bruised in every limb. When his attendants revived him and put him in a litter to be borne the remainder of the journey, they were horrified to find that he was already becoming putrid. The worms swarmed over him, the flesh fell from his bones, and the stench that issued from the litter was sensibly felt by the whole army.

4. His tardy Repentance.—It was only then that he confessed that there was a power greater than his own, and that that power, which for years he had defied with impunity, had at last made him weaker and less respected than the meanest of his subjects. In his bitter agony he exclaimed:

2. Who was now about to feel the wrath of God? What was the result of Antiochus' invasion of Persia? On learning of the disasters that had befallen his army in Judea what did he swear to do? 3. What horrible fate befell him?

"It is just to be subject to God, and mortal man should not equal himself to God." He prayed to the Lord to relieve him of his sufferings, but his supplications were not heeded, because they were not sincere; he professed his willingness to make Jerusalem free, promising to adorn the Temple with precious gifts and additional sacred vessels, to allow out of his revenues the charges pertaining to the sacrifice, and even, in his extremity, to become a Jew and declare the power of God in every part of the earth; but all in vain! The hand of the Lord was on him, and he died in the most excruciating torments, in a foreign country among the mountains.

5. Antiochus II.—The son of the dead tyrant, also called Antiochus (Eupator), continued to wage war with the Jews; his principal general being Lysias, the regent, who penetrated into Judea with an army of one hundred and twenty thousand men and thirty-two elephants. But he effected little, for he was finally repulsed with great loss and forced to retire to Syria, after signing a treaty of peace which fully recognized the independence of Judea.

6. Baleful Influence of the Romans.—At this time the power of the Romans was spreading over the face of the earth, and Judas, in order to conciliate that republic, sent an embassy to Rome, which concluded a treaty of peace, offensive and defensive. From that period commenced the decay of Judea, the destruction of the independence of the people, and the corruption of their customs, laws, language, and religion. While Judas relied on the assistance of God and the piety of his soldiers he was always victorious, no matter how numerous were his opponents; but so soon as he sought and accepted the aid of idolaters the fortunes of war turned against him. It is true that

4. Did his sufferings bring timely repentance? 5. How did his son treat the Jews? With what result did Lysias invade Judea? 6. Whose power was at this time spreading over the earth? What did Judas do to conciliate the Romans?

when the army of Demetrius, the successor of Eupator, entered Judea under Nicanor, it was defeated; but the next year, when Bacchides, another Syrian general, appeared at



EMBASSY TO THE ROMANS.

the head of a large force, the Jews, losing courage, fled, and Judas, surrounded by a devoted band of eight hundred veterans, perished on the field. He was buried with great ceremony at Modin.

7. The Asmonean Dynasty.—Jonathan, the brother of Judas, succeeded him, and, relying more on the divine assistance and the merits of his cause than on his gentile allies, he carried on the war with the surrounding heathen

What effect did this have on Judea? Was Judas as successful now as when he relied solely on God? Who was the successor of Eupator? After defeating Nicanor what befell Judas while fighting Bacchides? 7. Who succeeded Judas?

nations with great success. Finally he made peace with Syria, and, being elevated to the dignity of high-priest, he began to reign over Judea as an independent sovereign. He was the first of the line of princes called the Asmonean dynasty. Jonathan reigned at home to the great advantage of his subjects, but he allowed himself and a large portion of his army to become involved in the civil wars of Syria, waged by contending rivals to the throne of that country, in which he eventually lost his life.

8. The Romans capture Jerusalem.—Simon, the only surviving son of Mathathias, succeeded Jonathan, but, after a short and prosperous reign, was assassinated. John Hyrcanus, the second son of Simon, succeeded him. Five kings of the Asmonean line reigned undisturbed after the death of Hyrcanus, but at length, the succession being disputed, both claimants agreed to submit their claims to the decision of the celebrated Roman general, Pompey, who was then at Damascus. Pompey, seeing in the quarrels of the Jews an opportunity of extending the dominion of Rome, delayed his decision, and, marching into Idumea, conquered that country. Then, unexpectedly appearing before Jerusalem, he entered that city by surprise and treachery.

9. End of the Asmonean Kings.—The partisans of Aristobulus, however, retired into the Temple, which they fortified in such a manner that it was able to withstand a siege of three months; but it was at length taken by assault, and twelve thousand of its defenders, including many priests, perished. The conqueror, after profaning the sacred building by entering the Holy of Holies, and having put an end to the Asmonean priest-kings, left Hyrcanus II. as the nominal king of the Jews, but actually the subordinate of the Roman governor of Syria.

Was he successful against his enemies? To what dignity was he elevated? What dynasty did he found? How did he finally lose his life? 8. Who was his successor? Who succeeded Simon? What was submitted to Pompey? How did Pompey take advantage of the quarrels of the Jews? How did he enter Jerusalem? 9. What did the partisans of Aristobulus do? The result?

10. Herod the Great.—Subsequently the titular prince was still further degraded by being placed under the authority of Antipater, the Idumean, who through intrigues at Rome had procured for himself the office of procurator of Judea.



POMPEY PROFANES THE TEMPLE.

Antigonus, the last of the Machabees, at the head of a considerable army, attempted to restore the ancient glory of the Jews and assert his own right to the throne; but he was met and defeated by Herod, surnamed the Great, and, on being sent to Rome as a prisoner, was put to death.

11. The Prophecies fulfilled.—Then Herod, a foreigner and a pagan, through the influence of Mark Antony, was ap-

After profaning the Temple whom did the conqueror make nominal king?
10. How was the king subsequently still further degraded? Who attempted to restore the ancient glory of the Jews? By whom was Antigonus defeated?
11. Whom did Mark Antony then have appointed king?

pointed king of Judea. The corruption of the Jews was now almost equal to that of the most degraded pagan nation. The promises made by God to Abraham and his children had now been fulfilled; the number of years marked out by Daniel had elapsed; the sceptre had passed from the tribe of Juda and was held by a pagan hand. Thus all the prophecies indicated that the time was now at hand for the coming of JESUS CHRIST, the Redeemer of the world, who was to give to all nations and men new life and a glorious future.

What was now the condition of the Jewish people? What promises had at last been fulfilled? Whose coming did the prophecies now indicate?

Review.—What great event is recorded in Sec. I.? By whom were the Jews permitted to return to their native land? What else did Cyrus do for them? During the rebuilding of the Temple, what remarkable prophecy did Aggeus utter? Name some of the prophets who lived about this time. Of what did Malachias prophesy? Outline the story of Esther.—At the division of the dominions of Alexander the Great, as told in Sec. II., to whom did Judea fall? What did Heliodorus attempt, and with what result? What treatment did the Jews receive from Antiochus Epiphanes? Who were high-priests after the removal of Onias? What awful catastrophe occurred to Jerusalem after the revolt of Jason? What was done to the Temple? Name a prominent martyr of this time.—Outline the story of the seven brothers, as related in Sec. III. What patriot now led a revolt against the persecutors? What was the result of the revolt? Whom did Mathathias appoint as his successor?—What was the surname of Judas? Outline his history, as related in Sec. IV. After defeating his enemies, what did he rebuild?—How did Judas aid the Jews in neighboring countries? Relate the story of the death of Antiochus, as told in Sec. V. What of Antiochus Eupator? With whom did Judas form an alliance? Were the Jews benefited by this? How was Judas slain? Who succeeded Judas, and what dynasty did he found? How many of this dynasty reigned? Who was called in to settle the disputed succession? What did Pompey soon after do? Who was appointed nominal king of the Jews by the Roman conqueror? By whom was the last of the Machabees defeated? Who then became king? What of the promises to Abraham, the years marked out by Daniel, and the sceptre of Juda? Whose coming, as indicated by the prophecies, was now to give to all men new life and a glorious future?

LIFE OF OUR LORD JESUS CHRIST.

PART FIRST.

FROM THE BIRTH OF CHRIST TO THE MISSION OF THE APOSTLES.

Section I.—THE BIRTH OF JOHN THE BAPTIST FORETOLD—THE ANNUNCIATION—MARY VISITS ELIZABETH—BIRTH OF JOHN THE BAPTIST—BIRTH OF OUR LORD JESUS CHRIST—THE ANGEL APPEARS TO THE SHEPHERDS—PRESENTATION IN THE TEMPLE—ADORATION OF THE WISE MEN OF THE EAST—FLIGHT INTO EGYPT—FINDING OF THE CHILD JESUS IN THE TEMPLE.

1. The Parents of John the Baptist.—In the time of Herod, the first foreign king of Judea, there lived in the mountains of that country a priest named Zachary and his wife, Elizabeth, both of whom obeyed faithfully all the commandments of God. Though well advanced in years, they had no children, which caused them great grief.

2. The Birth of John foretold.—One day, while Zachary offered incense in the Temple in his turn, according to the custom of the priests, an Angel appeared to him and told him that his wife would bear him a son, who should be called John. This son, the Angel foretold, would be great before the Lord, convert many of the children of Israel,

1. Who was the first foreign king of Judea? What priest do we read of as living in Judea at this time? Why did Zachary and his wife grieve? 2. Relate what occurred to Zachary while offering incense in the Temple.

and prepare for the coming Messias a perfect people. But Zachary, hearing this, doubted the Angel's word, where-



THE ANNUNCIATION.

fore he was deprived of his speech until such time as these things should come to pass.

What was his son to be called? What did the angel foretell of John? Did Zachary believe the word of the angel? How was his unbelief rebuked? 3. Where was the Angel Gabriel sent six months afterwards?

3. The Annunciation.—Six months after the Angel Gabriel was sent into a city of Galilee, called Nazareth, to a Virgin espoused to a man named Joseph; and the Virgin's name was Mary. Both, though poor and unknown to the world, were of the royal house of David. When the Angel came to Mary he found her alone and saluted her, saying: "Hail, full of grace! Blessed art thou among women."

4. Mary was much alarmed at this strange salutation, for she knew not what it meant. But the Angel reassured her, saying: "Fear not, Mary. Thou shalt conceive and bring forth a Son, and thou shalt call His name JESUS. He shall be called the Son of the Most High, and the Lord shall give unto Him the throne of His father, David, and of His kingdom there shall be no end." Still troubled, Mary asked the Angel how this could be and she remain a virgin. "The Holy Ghost will come upon thee," answered the Angel, "and by the power of the Most High overshadowing thee thou shalt conceive a Son, who will be the Son of God. And that you may believe it, behold, Elizabeth, thy cousin, has conceived a son in her old age, because no word is impossible with God." Then Mary said: "Behold the handmaid of the Lord; be it done unto me according to thy word." And in this hour was the Son of God made man.

5. Mary visits Elizabeth.—The Angel having departed, Mary arose and went into the hill-country of Judea to her cousin Elizabeth. No sooner did Elizabeth hear the salutation of Mary than, inspired by the Holy Ghost, she exclaimed: "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For be-

To whom was Mary espoused? From whom were they descended? Repeat the angel's salutation. 4. How did this affect Mary? Being reassured, how did she reply? What great event occurred at this hour?

hold, as soon as the voice of thy salutation sounded in my ears my unborn infant leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord."

6. Canticle of the Blessed Virgin.—Mary answered: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Because He hath regarded the humility of His handmaid; for behold, from henceforth all generations shall call me *blessed*, because He that is mighty hath done great things to me." Mary remained about three months with Elizabeth, after which she returned to her own house.

7. Birth of John the Baptist.—Elizabeth's time of delivery being come, she brought forth a son. Her neighbors and kinsfolk, coming in, rejoiced with her. When the child was eight days old they came to circumcise it and to give it a name. The friends wished the child should be called Zachary for its father; but the mother said: "Not so; but his name shall be *John*." Then they expostulated with her, telling her that no one of her family had that name. But she would not yield.

8. Appealing to the father, they made signs to him to know what they should call the child. Demanding a writing-tablet, he wrote: "John is his name." And great was the wonder of all present. And immediately Zachary recovered his speech and announced that now God would fulfil the promises made to His servants, and that John would be the prophet of the Most High, going before the face of the Lord to prepare His way and to give knowledge of salvation to His people unto the remission of sins.

9. The news of these things spread throughout all Judea and caused much wonder. The child grew and was

5. Where did Mary now go? What did Elizabeth exclaim on hearing the voice of Mary? 6. Recite the Canticle of the Blessed Virgin. 7. Who was born at this time? Relate what occurred eight days afterward. 8. What of Zachary?

strengthened in spirit, and remained in the desert until the time of his manifestation to the Jews.

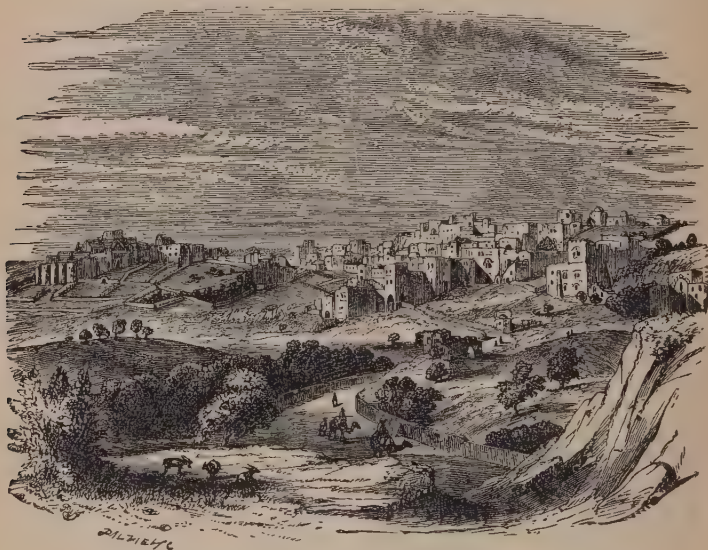
10. Joseph enlightened by an Angel.—When Joseph saw the condition of Mary, his affianced, he was greatly troubled, for he knew not of the mystery which God had wrought in her. Being a just man, and not desiring to subject Mary to the penalty prescribed by the law, he determined to put her away quietly. While he was still thinking of this an angel of the Lord appeared to him in sleep and said: “Joseph, son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost.” Joseph did as the angel bade him and remained with Mary, his wife, until his death.

11. Birth of our Lord Jesus Christ.—A short time after this a decree was published by the Roman emperor, Cæsar Augustus, commanding that all the people of his empire should be enrolled; and that this might be done, all were commanded to repair to the tribe and city to which they belonged. When this enrollment began to be made in Judea Joseph went with Mary to Bethlehem, the city of David. At their arrival they could find no place in the inns or among their friends, and were forced to seek shelter in a miserable stable near the gate of the city. And while they were there the days of Mary were accomplished that she should be delivered; and she brought forth her first-born Son, and wrapped Him in swaddling-clothes, and laid Him in a manger. And thus it was that *Jesus Christ*, the Son of God and the Redeemer of man, was born into the world.

12. An Angel announces the Glad Tidings.—There were shepherds in the neighborhood of Bethlehem keeping watch over their flocks. And behold suddenly, during the dark-

10. By whom was Joseph enlightened as to the mystery God had wrought? Did he obey the angel? 11. What did Cæsar Augustus command? Where did Mary and Joseph go? Amidst what surroundings was our Saviour born?

ness of the night, the brightness of God shone round them, and an angel of the Lord stood by them and said: "Fear not, for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign to you: you shall find the Infant wrapped in swaddling-



PRESENT CONDITION OF BETHLEHEM.

clothes and laid in a manger." Suddenly there appeared with the angel a great multitude of the heavenly host, singing: "Glory to God in the highest, and on earth peace to men of good will!"

13. Then the shepherds said one to another: "Let us go over to Bethlehem and see this word which the Lord has showed to us." And going in haste, they found all things as the angel had told them—Mary and Joseph, and

12. To whom were the glad tidings announced? What did the angel say? Repeat the song of the heavenly host. 13. What did the shepherds say one to another? Did they find things as the angel had told them?

the Infant lying in the manger. And seeing, they understood and returned, glorifying and praising God., But Mary



THE PRESENTATION IN THE TEMPLE.

kept all these things which the shepherds had told her

What did the shepherds now do? What was done on the eighth day?

in her heart, pondering on them. On the eighth day the Child was circumcised and His name was called *Jesus*.

14. The Presentation in the Temple.—Forty days after the birth of Jesus, Mary, in obedience to the law, brought Him to the Temple of Jerusalem to present Him to the Lord and to offer the sacrifice prescribed for the poor—a pair of turtle-doves or two young pigeons. There was at that time in Jerusalem a holy man named Simeon. In answer to his fervent prayers the Holy Ghost had revealed to him that he should not die till he had seen the Messias.

15. Simeon's Prophecy.—When Mary and Joseph came with the Child, Simeon, led by the Holy Ghost, came also into the Temple, and, beholding the child Jesus, took Him into his arms and said: "Now Thou dost dismiss Thy servant, O Lord! because my eyes have seen Thy salvation." And His father and mother wondered at these things which were spoken. Simeon blessed them and said to Mary: "Behold, this Child is set for the fall and for the resurrection of many in Israel; and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed." Anna also, a prophetess, who spent her time in the Temple in fasting and prayer, coming in, recognized the Child to be the promised Messias.

16. The Star of Bethlehem.—When Jesus had returned to Bethlehem wise men from the East came to Jerusalem, saying: "Where is He who is born King of the Jews? For we have seen His star in the East and are come to adore Him." When King Herod heard this he was greatly alarmed, and all his court with him. He assembled all the chief priests and scribes and ancients of the people, and inquired of them where Christ was to be born. And they answered him, according to the prophecy of Micheas, in Bethlehem.

14. Where did His mother take Jesus forty days after His birth? For what purpose? 15. Relate what Simeon did and said. Who else recognized the Messias? 16. Who came to Jerusalem from the East? What were the wise men seeking? How did this affect Herod? What did he do? Where did he learn Jesus was to be born?

Then the king sent privately for the Magi, questioned them closely about the appearance of the star, and sent them to Bethlehem with instructions that when they had found the Child they should return to inform him, so that he too might go and adore Him.

17. Adoration of the Wise Men.—When the Magi left Je-

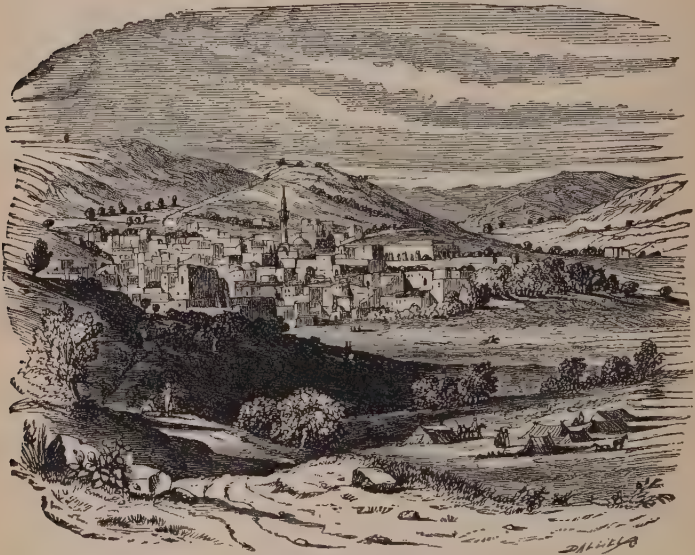


THE WISE MEN MEDITATE WHILE JOURNEYING TO BETHLEHEM.

rusalem the star, which they had not seen since their entrance into the city, reappeared and preceded them until it stood over where the Child was. And entering into the place, they found the Child with Mary, His mother, and falling down they adored Him, offering Him precious gifts

Having sent for the Magi, what instructions did he give them? 17. What of the star when the wise men proceeded on their journey? Having found the Child Jesus, what did they do? How did they discover Herod's wicked design? Did they return to Jerusalem?

of gold, frankincense, and myrrh. Having no suspicion of Herod's wicked design, the Magi intended to return to Jerusalem to let him know that they had found the Child, but they were warned by God in a dream not to do so. They therefore went back to their own country by a different route.



MODERN NAZARETH.

18. The Flight into Egypt.—Herod, finding that the wise men did not return, became enraged and gave orders that all the male children in Bethlehem and in the surrounding country, from two years old and under, should be slain. In this way he hoped to put to death the Child who was born King of the Jews. The orders of Herod were faithfully executed; but Joseph, forewarned by an angel, arose

18. As the wise men did not return, what orders did Herod give? What did he hope from this? Were his orders obeyed? How was Jesus saved? Where was He taken by His parents?

in the night, and, taking the Child and Mary, His mother, fled into Egypt.



JESUS AMONG THE DOCTORS IN THE TEMPLE.

19. Return to Nazareth.—A short time after God pun-

19. What soon after happened to Herod? After his death what did an angel direct Joseph to do? Where did the Holy Family now dwell? How did Jesus now pass several years of His life?

ished Herod by permitting him to be stricken with a most loathsome disease, of which he died. After his death an angel appeared to Joseph and bade him take the Child and His mother back to their own country, "for he who sought the life of the Child was dead." Returning to their own province of Galilee, they dwelt in Nazareth. In this small village Jesus passed the greater part of His life in poverty and obscurity, laboring as the son of a poor carpenter.

20. Jesus disputes with the Doctors.—When Jesus was twelve years old Mary and Joseph, going up to Jerusalem as was their custom, to celebrate the feast of the Passover, took the Child with them. The days of the feast being over, they set out for their home, but Jesus remained in Jerusalem unknown to His parents. Having gone a day's journey, Mary and Joseph thought to find Him among their kinsfolk, but they found Him not. Then they returned to Jerusalem, seeking Him. After three days of vain search, going into the Temple, they found Him sitting in the midst of the doctors of the law, disputing with them and astonishing all by His wisdom.

21. Jesus is subject to His Parents.—And seeing Him, they wondered. And Mary, His mother, said to Him: "Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee sorrowing." And Jesus replied: "Why sought you me? Know you not that I must be about my Father's business?" But, rising, He went down to Nazareth with them. During the following eighteen years of His life Jesus lived in obscurity. The history of this period is given by St. Luke in these few words: "And He was subject to Mary and Joseph." How precious in the eyes of God must be the obedience of children to their parents, since Jesus

20. At the age of twelve where did His parents take Jesus? Why did they go to Jerusalem? On their return, whom did they miss? Where did they find Him? What was He doing? 21. What now occurred? What does St. Luke say?

chose to pass the greater part of His life in humble submission to His mother and foster-father!

Section II.—PREACHING OF JOHN THE BAPTIST—BAPTISM OF JESUS—HE FASTS FORTY DAYS IN THE DESERT, AND IS TEMPTED BY THE DEVIL—TESTIMONY OF JOHN THE BAPTIST—FIRST DISCIPLES OF JESUS—MARRIAGE FEAST AT CANA—CHRIST CLEANSSES THE TEMPLE—NICODEMUS VISITS HIM—SECOND TESTIMONY OF JOHN THE BAPTIST—THE WOMAN OF SAMARIA—JESUS PREACHES AT NAZARETH—HIS MIRACLES AT CAPHARNAUM—THE MIRACULOUS DRAUGHT OF FISHES—JESUS HEALS THE MAN SICK OF THE Palsy.

1. Mission and Preaching of John the Baptist.—In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Annas and Caiphas high-priests, John, the son of Zachary, came from the desert into the country about the Jordan. He was clothed in camel's hair, with a leathern girdle around his loins, and his food was locusts and wild honey. His mission was to prepare the way for Him who had come to redeem Israel. This he did by preaching penance and baptizing many in the waters of the river Jordan. Great multitudes came out to him. He exhorted the people to be charitable, the publicans to be just, and the soldiers to be kind and honest.

2. When the proud Pharisees and Sadducees appeared before him he rebuked them for their hypocrisy. Many who saw the austerity of his life and heard his startling exhortations wondered if he were not the promised Messiah. But John, perceiving this, declared: "I indeed baptize you in water unto penance, but He that shall come after me is mightier than I, the latchet of whose shoes I am not worthy to loose; He shall baptize you in the Holy Ghost and in fire."

1. At the time John began preaching who was Emperor of Rome? Who governor of Judea? Who high-priests? How was John fed and clothed? What was the object of his mission? How did he proceed? 2. What of the Pharisees? Perceiving that he was mistaken for the Messiah, what did John declare?

3. Baptism of Jesus.—While John was preaching and baptizing, Jesus, now about thirty years old, came to the river Jordan to receive also the baptism of John. When John saw Him, by divine inspiration he recognized Him to be the Messiah, and therefore he refused to baptize Him, saying: “I ought to be baptized by Thee, and why comest



BAPTISM OF JESUS BY JOHN.

Thou to me?” But Jesus replied: “Suffer it now, for so it becomes us to fulfil all justice.” John resisted no longer, but, descending with Jesus into the water, baptized Him. And immediately the heavens were opened and the Holy Ghost descended upon Him in the form of a dove, and a voice was heard saying: “This is my beloved Son, in whom I am well pleased.” Thus was Jesus, at

3. Who came to John to be baptized? How old was Jesus at this time? What did John say to Jesus? The reply? John no longer resisting, what now happened?

His entrance into public life, proclaimed by His Eternal Father and the Holy Ghost to be the long-expected Redeemer.

4. Jesus fasts forty Days; the Temptation.—Immediately after His baptism Jesus was led by the spirit of God into the desert to be tempted by the devil. He spent forty days and forty nights in fasting and prayer. At the end of that time He suffered from the keenest hunger. Then the tempter, coming to Him, said: “If Thou art the Son of God, command that these stones be made bread.” But Jesus answered: “Not in bread alone does man live, but in every word that proceedeth from the mouth of God.” Satan, foiled in this, had recourse to another temptation. Transporting Jesus and placing Him upon a pinnacle of the Temple, he said to Him: “If Thou art the Son of God cast Thyself down without fear of injury, for it is written: ‘He has given His angels charge over Thee, lest Thou dash Thy foot against a stone.’” “It is also written,” replied Jesus, “‘Thou shalt not tempt the Lord thy God.’”

5. Again the devil took Jesus up to a high mountain, and showing Him all the kingdoms of the earth and the glory of them he said to Him: “All these will I give Thee if, falling down, Thou wilt adore me.” Then Jesus, indignant at Satan’s insolence, said: “Begone, Satan! For it is written: ‘The Lord thy God shalt thou adore, and Him only shalt thou serve.’” The devil fled in dismay, and angels, coming, ministered to Jesus. Thus do victories over temptations bring ever a sweet reward.

6. John bears Testimony to Christ’s Divinity.—Jesus now returned to the banks of the Jordan. When John saw Him approaching he cried out: “Behold the Lamb of God, behold Him who taketh away the sin of the world!” The

4. What became of Jesus after His baptism? How long did He remain in the desert? By whom was He tempted? What was the first temptation? The second? 5. The third? Was Satan successful in tempting Jesus? 6. Jesus having returned, what did John exclaim on seeing Him?

following day, as John stood with two of his disciples, he saw Jesus passing, and again cried out: "Behold the Lamb of God." Now, when the two disciples heard this they followed Jesus, who, seeing them, turned and asked them: "What seek you?" They said to Him: "Master, where dwellest Thou?" He answered: "Come and see." And they went with Him and remained all that day. Afterward Andrew, one of the two, filled with joy, went to find his brother Simon, and, telling him that they had found the Messias, brought him to Jesus.

7. Jesus begins to call His Disciples.—When our Saviour saw Simon he said: "Thou art Simon, the son of Jona; henceforth thou shalt be called Cephas"—that is, Peter, a rock. The next day, as Jesus was going into Galilee, He met Philip and said to him: "Follow me." Now, no sooner had Philip obeyed the command than, going to his friend Nathanael, whom he found under a fig-tree, he told him that he and some others had found in Jesus, the Son of Joseph of Nazareth, Him of whom Moses and the prophets had spoken. Nathanael could not believe, but went with Philip to see. Jesus, seeing Nathanael, said: "Behold an Israelite indeed, in whom there is no guile." Nathanael asked in surprise: "Whence knowest Thou me?" Jesus replied: "Before Philip called thee from under the fig-tree I saw thee." Then Nathanael believed also.

8. The first Miracle.—Three days after Jesus was invited with His disciples to attend a marriage feast in Cana of Galilee; and Mary, the mother of Jesus, was there also. During the feast the wine ran short, so that there was no more for the guests. Mary, perceiving this, went to her Son and said to Him: "They have no wine." But Jesus said to her: "Woman, what is that to me and to thee?"

What happened the following day? What did Andrew do? 7. On beholding Simon, what did our Lord say? Who was next called? Relate the story of Nathanael? 8. To what was Jesus soon after invited? Who else was present? The wine failing, what did the mother of our Lord do?

My hour is not yet come." Mary knew His goodness, and her confidence was not shaken by this answer.

9. Turning, therefore, to the servants, she said to them: "Whatsoever He shall say to you, do ye." Jesus bade them fill six earthen jars that stood near with water, and when they had filled them He said: "Draw out now and carry



THE TRADERS SCOURGED FROM THE TEMPLE.

to the chief steward." And they obeyed Him. When the chief steward had tasted the water made wine he called the bridegroom and reproached him for having kept the best wine for the end of the feast. This was the beginning of the miracles of Jesus, and it manifested His glory and His disciples believed in Him.

Did Mary feel discouraged by her Son's reply? 9. Relate what now occurred? Of what was this the beginning?

10. The Traders driven out of the Temple.—The Passover of the Jews being now at hand, Jesus went up to Jerusalem. Entering the city, He went immediately to the Temple, and found the court, a part within the consecrated precincts, occupied by money-changers and traders selling oxen, sheep, and doves for the sacrifice. Indignant at this sacrilegious custom, He made a scourge of small cords and with it drove out the traders, overturning their tables and saying to them: "Make not the house of my Father a place of traffic." This was the first act of Christ publicly performed before the Jewish people; and as He purified the Temple before announcing the blessings of His mission, so must we cleanse our hearts ere we can receive the graces of His redemption.

11. Those who remained in the Temple, approaching Christ, asked by what authority He did these things. He answered: "Destroy this Temple, and in three days I will rebuild it." This He said referring to His own resurrection. During this feast many other signs and miracles were wrought by Jesus and many believed in Him, but a great multitude wilfully hardened their hearts against His words.

12. Nicodemus visits Jesus.—It was also during this time that Nicodemus, a ruler in Israel, seeing the signs which Jesus did, came to Him by night to inquire what he must do to be saved. Jesus answered him: "Unless a man be born again of water and the Holy Ghost he cannot enter the kingdom of God." These words, teaching the absolute necessity of baptism, instructed Nicodemus in regard to the first thing required to be saved. Christ insisted on this great truth by repeating again to Nicodemus the same words; and then He explained to him His own mission, the great

10. Why did Jesus go to Jerusalem about this time? On entering the Temple what did He find? What did He do? 11. What reply did He make to those who questioned His authority? What further of Jesus during this feast? 12. Why did Nicodemus visit Jesus? How did Jesus answer him? What else did Jesus explain?

mystery of the redemption, the infinite love of God for man, and man's love for the darkness of error and his hatred of the light of truth. After the Passover Jesus went through Judea, preaching the word of God, His disciples baptizing the great numbers who believed in Him.



NICODEMUS VISITS JESUS BY NIGHT.

13. John's second Testimony.—At the same time John was baptizing at Ænnon, near Salim. A dispute having arisen between his disciples and some Jews concerning the preference to be given to the baptism of Jesus, the question was carried to John by his disciples. John said to them: "I have told you that I am not the Christ, but that I am sent before Him. I hear His voice, and in hearing it my

What did Jesus and His disciples do after the Passover? 13. Where was John at this time? What question was asked him? His answer?

joy is fulfilled. He must increase, but I must decrease. He who is from heaven is above all. For He whom God hath sent speaketh the words of God. And the Father loveth the Son, and He hath given all things into His hand; and he that believeth in the Son hath life everlasting." This was the testimony of John to the character and mission of Jesus.

14. The Samaritan Woman.—Desiring to return to Nazareth, Jesus passed through Samaria. On His road lay the city of Sichar, near the gate of which was the well of Jacob. Jesus, being wearied by His long journey, sat down by the well while His disciples went into the city to buy bread. A woman of Sichar, who was a sinner, came to the well to draw water. Jesus asked her to give Him to drink, at which she was greatly astonished, for no Jew ever asked a favor of a Samaritan. Jesus said to her: "If thou didst know the gift of God and who it is that saith to thee, Give me to drink, thou wouldst perhaps have asked of Him, and He would have given thee living water."

15. When she heard that those who drank of this living water would not thirst for ever she asked for it. Jesus then revealed to her the secret sins of her life. At this the woman was struck with amazement; and when Jesus told her plainly that He was the Messiah, who had come to reveal all things, leaving her pitcher, she went into the city and told all that she had heard. The disciples, returning, pressed Jesus to eat, but He would not, saying to them: "My food is to do the will of Him who sent me." While He was yet speaking to them the Samaritans, coming out of Sichar, pressed Him to stay with them. He remained two days in the city, preaching to the inhabitants, many of whom believed in Him.

14. Passing through Samaria, Jesus came to what city? Relate what happened at the well of Jacob. 15. When Jesus declared Himself the Messiah, what did the woman do? How long did Jesus remain with the Samaritans?

16. Jesus is persecuted.—After this, passing on through Samaria, Jesus came to Nazareth, His own town. On the Sabbath day He went into the synagogue, according to His custom, and stood up to read. The book of Isaias the prophet was given to Him, and, opening it, He read this passage: “The Spirit of the Lord is on me; wherefore He has anointed me, and has sent me to preach good news to the poor and to proclaim the acceptable year of the Lord.” Closing the book, He returned it to the minister and sat down. The eyes of all in the synagogue were fixed upon Him. He told them that the words of this prophecy were fulfilled in that hour, and then He proceeded to apply the prophecy to Himself and to prove that He was the expected Messias. All gave testimony to the beauty and power of His words, but they would not believe what He said of Himself. Wherefore they said one to another: “Is not this the Son of Joseph, the carpenter?”

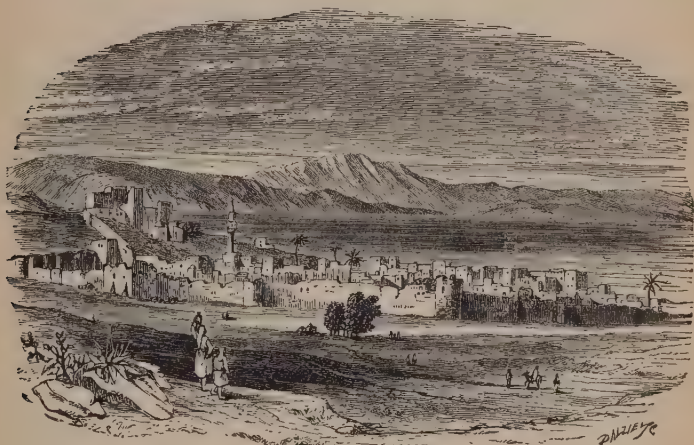
17. But Jesus answered them that no prophet was acceptable in his own country, and that even Elias and Eliseus were rejected by their own people. The assembly, hearing this, were filled with anger and drove Him out of the synagogue, and took Him to the brow of the mountain to cast Him down. But Jesus, calmly turning, walked through the midst of them, no one touching Him, and went His way.

18. Miracles in Capharnaum.—From Nazareth He descended to Capharnaum, the capital of Galilee. Here also He entered the synagogue on the Sabbath days and preached to the people. Many came to hear Him and were greatly astonished at the power and unction of His words. He also performed many miracles. One day while He was preaching a man possessed by a devil cried out to Him:

16. Where do we next find Jesus? What did He do on the Sabbath? Repeat the passage of our Lord read from Isaias. How did He explain it? Did his hearers believe him? 17. How did Jesus answer them? Relate what now occurred.

“Let us alone! Art thou come to destroy us? I know who thou art—the Holy One of God.” Jesus rebuked the devil, commanded him to be silent, and then drove him out of the man. The people, seeing this, were seized with great fear.

19. Going out of the synagogue, Jesus entered the house



VILLAGE AND LAKE OF TIBERIAS.

of Simon Peter, whose mother-in-law was sick with a fever. Jesus was asked to cure her, and, drawing near to her bed, he took her by the hand and commanded the fever to leave her. Immediately she arose and waited on Jesus and His disciples as they sat at table. In the evening of the same day, after the sun had set, the sick and infirm of the city were brought to Peter's house. Jesus laid His hand upon them and they were healed. The next day he left Capharnaum, saying: "I must preach the kingdom of God in other cities likewise; for this end have I been sent."

18. Where did Jesus next go? What did He do here? What happened one day while He was preaching? 19. What of Simon Peter's mother-in-law? What did Jesus do in the evening? On leaving Capharnaum what did he say?

And He preached in many other places of Galilee, healing the diseased and working many miracles.

20. The miraculous Draught of Fishes.—The fame of His works having gone abroad, great multitudes came to Him from all parts of Galilee, from Jerusalem, Judea, and the countries beyond the Jordan. One day while Jesus was preaching to this great multitude on the borders of Lake Genesareth He saw two boats near the shore, one of which belonged to Simon Peter. Entering this boat, He desired Peter to push out a little from the land. Then He sat down in the bark and taught the multitude. When he had ceased preaching He commanded Peter to pull out into the deep and let down his nets for a draught of fishes. Peter answered Him: “Master, we have toiled all night and taken nothing; but at Thy word I will let down the nets.”

21. Pulling out then and casting their nets, they enclosed so great a multitude of fishes that their nets were in danger of breaking. They beckoned, therefore, to their companions, James and John, who came to their assistance. So great was the draught of fishes that both barks were filled. Peter, seeing this, fell at the feet of Jesus, saying: “Depart from me, O Lord! for I am a sinful man.” But Jesus answered him: “Fear not; from henceforth thou shalt catch men.” And bringing their barks to the shore, they left all things and followed Jesus.

22. The Cure of the Paralytic.—After this Jesus returned to Capharnaum. When it became known in the city that He had entered a certain house a great multitude came to see and hear Him. While Jesus was speaking to the crowd four men brought to the house one sick of the palsy; but finding the rooms, and even the entrances, occupied by the throng, they uncovered the roof and let down

20. What resulted from His fame? Entering Peter's boat, near the shore of Lake Genesareth, what did He do? Relate the miracle which Jesus here performed. 21. What did Peter say on seeing this? The reply?

the paralytic on his bed. Jesus, seeing their faith, was moved, and He said to the sick man: "Son, thy sins are forgiven thee."

23. Some of the Scribes and Pharisees who were present, hearing these words, said in their hearts: "He blasphemeth. Who can forgive sins but God alone?" But Jesus, reading their thoughts, said to them: "Why think you these things in your hearts? Which is easier to say, Thy sins are forgiven thee, or to say, Arise, take up thy bed, and go into thy house? But that you may know that the Son of Man has power on earth to forgive sins, I say to thee [the sick man], Arise, take up thy bed, and go into thy house." And immediately the man arose. And the multitude, seeing him, wondered and glorified God, who had given such power to man.

Section III.—CALLING OF THE TWELVE APOSTLES—THE SERMON ON THE MOUNT—CLEANSING OF THE LEPER—THE ONLY SON OF THE WIDOW OF NAIM—MESSAGE OF JOHN THE BAPTIST—MARY MAGDALEN—MIRACLE AT JERUSALEM—PARABLE OF THE SOWER—JESUS STILLS THE TEMPEST—THE MEN OF GERASENS—THE DAUGHTER OF JAIRUS.

1. **The Twelve Apostles are chosen.**—The fame of these many miracles had spread through the neighboring provinces, and great multitudes came to see Jesus and to hear His words. From this time to the day of His Passion He was scarcely ever alone, the crowd eagerly following Him wherever He went. Leaving Capharnaum after the cure of the paralytic, He went into the neighboring hill-country. One night He withdrew from the throng and went into the mountain to pray.

2. This withdrawal into silence and prayer presaged an

22. Tell of the healing of the paralytic. 23. What did the Scribes and Pharisees say on hearing Jesus' words? How did our Lord rebuke them? 1. What was the effect of the words and miracles of Jesus? What did He do one night?

important act. On the following morning He assembled around Him those who had been most constantly with Him, and from them He selected His twelve chosen disciples. And the names of His twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James, the son of Zebedee, and John his brother; Philip and Bartholomew, Thomas and Matthew the publican, and James, the son of Alphaeus; and Thaddeus, Simon the Cananean, and Judas Iscariot, who also betrayed Him.

3. The Sermon on the Mount.—While this selection was being made a vast throng had gathered around Jesus. Sitting down then on the brow of the hill, in the midst of His apostles, He taught the multitude, saying: “Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that suffer persecution for justice’ sake: for theirs is the kingdom of heaven.”

4. Thus are the things regarded by men as evil declared truly good, and the things believed by them to be good shown to be evil. Hence Jesus concludes: “Woe to you that are rich: for you have your consolation in this world. Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn and weep.”

5. Then, turning to His chosen apostles, He said to them: “You are the salt of the earth, but if the salt lose its savor it becomes useless, and is good for nothing any more but to

2. What did this withdrawal for prayer presage? What did Jesus do the next morning? Name the apostles. Who was the first? 3. A multitude having gathered about our Lord, what did He do? Repeat the beatitudes. 4. What lesson do these teach? What woes did Jesus pronounce? 5. What did He say to his apostles?

be trodden under foot by men. You are the light of the world. Let your light shine before men, that they may see your good works and glorify your Father who is in heaven."

6. Again, speaking to the multitude, He said: "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil. Till heaven and earth pass, one jot or one tittle shall not pass of the law till all is fulfilled. Verily I say unto you, unless your justice abound more than that of the Scribes and the Pharisees, you shall not enter the kingdom of heaven."

7. The Scribes and Pharisees taught that the observance of the law consisted in abstaining from all outward acts condemned by it. But Christ declared that true justice dwells in the heart, so that no man can be innocent so long as his heart is guilty, or guilty when his heart is innocent. Hence he condemned anger and hatred of one's brother, as well as murder; He declared that he who wilfully entertained lustful thoughts and desires had, in his heart, already committed the crime.

8. "You have heard," He continued, "that it hath been said, Thou shalt love thy neighbor and hate thy enemy. But I say to you, Love your enemies; do good to them that hate you; bless them that curse you; pray for them that persecute and calumniate you, that you may be the children of your Father who is in heaven. If you love them that love you, what reward shall you have? Do not even the publicans this? And if you salute your brethren only, what do you more? Do not also the heathens this? If you do good to them who do good to you, what thanks are to you?—for sinners also do this.

9. "And if you lend to them of whom you hope to

6. What did He say of the law and the prophets? 7. How did our Lord's teaching differ from that of the Scribes and Pharisees? 8. How are we to treat our enemies?

receive, what thanks are to you?—for sinners also lend to sinners, to receive as much. But love your enemies, do good to all, and your reward shall be great; and you shall be the sons of the Highest, for He is kind to the unthankful and to the evil. Be you, therefore, merciful and perfect, as also your heavenly Father is merciful and perfect. But whatsoever you shall do, do it not before men to be seen by them, but let it be in secret, and your Father, who seeth in secret, will repay you.

10. "When you pray enter into your chamber, and, having shut the door, pray to your Father in secret. And thus shall you pray: Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our debts, as we also forgive our debtors; and lead us not into temptation, but deliver us from evil. Amen. For if you will forgive men their offences your heavenly Father will forgive you also your offences."

11. Wishing to show them the danger of riches and avarice, He said: "Lay not up for yourselves treasures on earth, where rust and moth consume, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither rust nor moth destroy. Where your treasure is, there is your heart also. No man can serve two masters; for either he will hate the one and love the other, or he will cling to the one and slight the other. You cannot serve God and Mammon. Be not anxious for your life what you shall eat, nor for your body what you shall put on; for your Father knows that you have need of all these things. Seek first the kingdom of God and His justice, and all these things shall be added unto you."

12. In the last part of His sermon Jesus warned all against

9. How are we to do good? 10. How are we to pray? Repeat the prayer taught by our Lord. 11. Outline what Jesus said about riches and avarice.

rash judgment, saying: "Judge not, and you shall not be judged; condemn not, and you shall not be condemned; for with what judgment you judge, you shall be judged. Whatsoever you would that men should do to you, do you also to them." Jesus then closed this admirable discourse by telling all that it is by deeds and not by words that He will recognize His own.

13. "Why do you call me Lord, Lord, and do not the things which I say? Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven. Many will say to me on the day of judgment: Lord, Lord, have we not prophesied in Thy name, and done many miracles in Thy name? And then I will profess unto them: I never knew you; depart from me, you that work iniquity. He that doeth my word is like to a man building a house, who digged deep and laid the foundation upon a rock. But he that doeth it not is like a foolish man who built his house upon the sand." Jesus having ended these words, the people were filled with admiration of His doctrine. For He was teaching them as one having power, and not as the Scribes and the Pharisees.

14. **Healing of the Leper.**—Jesus, coming down from the mountain, followed by great multitudes, met a leper, who came to Him and adored Him and beseeched Him, and, kneeling down, said to Him: "Lord, if Thou wilt, Thou canst make me clean." Jesus, moved to compassion, stretched forth His hand, touched him, and said to him: "I will; be thou cleansed." And immediately the leprosy departed from the man. Jesus forthwith sent him away and strictly charged him: "See thou tell no man. But go show thyself to the high-priest." But the man, going forth, published it abroad, and great multitudes came to Him to

12. What did our Lord say about rash judgments? How will Jesus recognize His own? 13. Outline the concluding words of the Sermon. What effect did Jesus' words have upon the people? 14. Who knelt and adored Jesus?

hear Him and to be healed of their infirmities. And Jesus remained in the waste places with the multitudes, withdrawing from them from time to time into the desert to pray.

15. The Centurion's Servant is healed.—Some days after Jesus went into Capharnaum; and there came to Him some



THE CENTURION BESEECHES JESUS TO HEAL HIS SERVANT.

of the ancients of the Jews, begging Him to go and heal the sick servant of a Roman centurion. And as He was approaching the house of the sick man, other messengers of the centurion came to Him, saying: "Lord, I am not worthy that Thou shouldst enter under my roof; but say

Relate what then occurred. Did the leper obey our Lord's injunction of secrecy? What was the result? 15. Jesus having gone into Capharnaum, who came to Him and for what? Relate what Jesus now said and did.

the word and my servant shall be healed." Jesus, turning to the multitude, said: "Amen I say to you, I have not found so great faith, not even in Israel"; and then to the messengers: "Go; and as thou hast believed, so be it done to thee." And in that moment was the sick man healed.

16. The Widow's Son restored to Life.—Some time after, in entering the city of Naim with His disciples and a multitude of people, Jesus met a funeral procession carrying the body of a widow's only son to the grave. Seeing the grief of the mother, He was moved, and, going to her, said: "Weep not." And drawing near to the bier, He touched it and said to the dead son: "Young man, I say to thee, arise." And he that was dead sat up and began to speak. Then Jesus gave him to his mother. The multitude, seeing what had been done, feared and glorified God.

17. Message of John the Baptist.—The news of this miracle soon reached the ears of John the Baptist, who had been cast into prison for having boldly denounced the scandalous conduct of King Herod Antipas. From his prison John sent two of his disciples to Jesus, who, when they had come unto Him, said: "John the Baptist hath sent us to Thee, saying: Art Thou He that is to come, or look we for another?" Now, in that same hour Jesus was working many miracles and curing many of their diseases. To the blind He gave sight, to the lame the use of their limbs, to the lepers health, to the deaf hearing, to the dead life. Turning, then, to John's disciples, He said to them: "Go, relate to John what you have heard and seen." When the two had departed Jesus said to His apostles: "Amen I say to you, amongst those that are born of woman there is not a greater than John the Baptist."

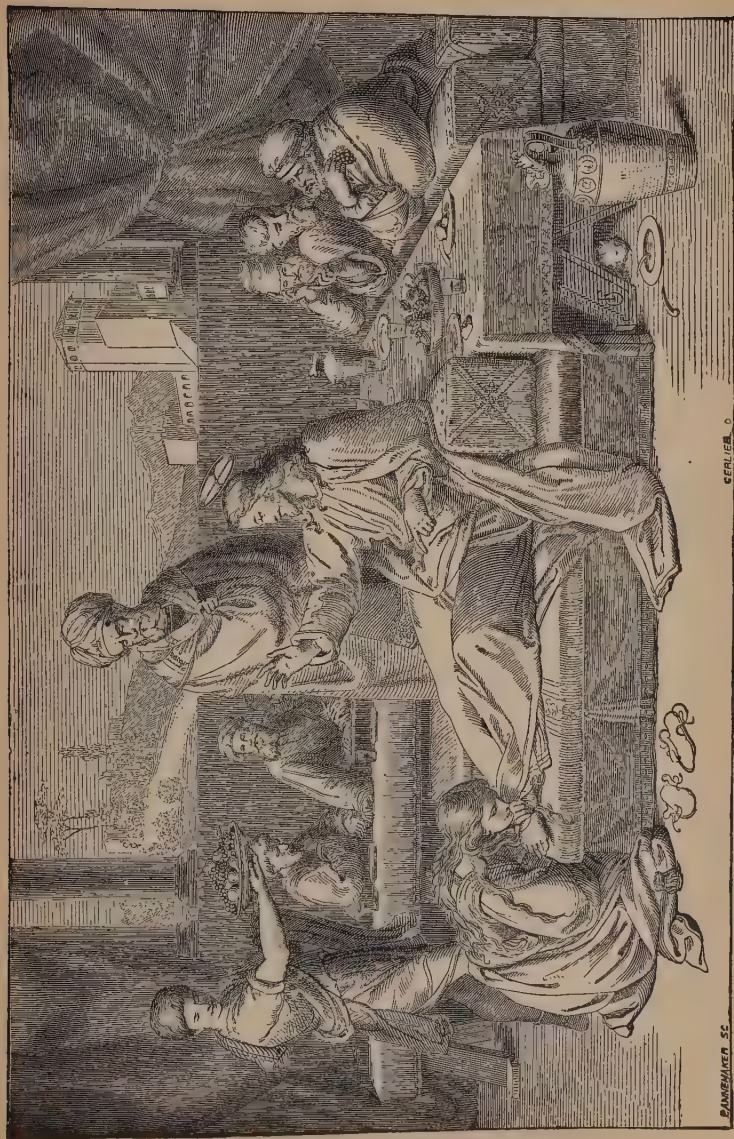
16. On entering the city of Naim what did Jesus meet? How did the mother's grief affect him? What did He do? 17. What message did John send to Jesus from his prison? What was Jesus doing at this time? How did He reply?

18. The penitent Sinner absolved.—One day a Pharisee named Simon invited Jesus to eat with him. While they were at table Mary Magdalene, a woman who was a public sinner in the town, came in, bringing with her an alabaster box filled with precious ointment; and casting herself on her knees, she began to bathe the feet of Jesus with her tears, and to wipe them with the hair of her head, and to kiss them and to anoint them. The Pharisee, who knew her, seeing this, said within his mind: "This man, if He were a prophet, would know surely that this woman who touches Him is a sinner."

19. But Jesus said to him: "Simon, I have something to say to thee." And he said: "Master, say it." "A certain creditor had two debtors; the one owed five hundred pence and the other fifty. And they not having wherewith to pay, he forgave them both. Which, therefore, of the two loved him most?" Simon answered: "I suppose that he to whom he forgave most." Jesus said: "Thou hast judged rightly. And I say to thee, many sins are forgiven this woman because she hath loved much. But to whom less is forgiven, he loves less." And turning to her, He said: "Thy sins are forgiven thee; thy faith hath made thee whole. Go in peace."

20. Miracle at Bethsaida.—The feast of the Passover being at hand, Jesus, with His disciples, went up to Jerusalem. Now, there was at Jerusalem a pond, called Bethsaida, encircled by a large building with five porches. At stated times an angel descended into it and moved the waters, and he who first went down into the pool after the angel's visit was cured of his infirmities. A great number of lame and blind and otherwise diseased persons were lying on the porches, waiting for the angel's visit. Amongst them was one who

18. Who invited Jesus to eat with him? While they were at table who came in and what did she do? 19. Outline what now occurred. 20. What do we learn of the pool called Bethsaida? What miracle did Jesus here perform?



THE WOMAN WHO WAS A SINNER ANOINTS THE FEET OF JESUS.

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had been infirm for thirty-eight years. Jesus, seeing him, was moved to pity and said to him: "Wilt thou be made whole?" The man answered: "Sir, I have no man to put me into the pool, and while I am going another goes down before me." Then Jesus said to him: "Arise, take up thy bed, and walk." And immediately the man arose, and, taking up his bed, went away rejoicing.

21. Now, this took place on the Sabbath day. The Jews, therefore, seeing the man carrying his bed, were scandalized. But the man said to them that He who had healed him had told him to take up his bed and walk. The Jews then sought the man who had cured him, and when they found that it was Jesus they strove to kill Him, because, as they said, He had broken the Sabbath, and, moreover, called God His Father, making Himself equal to God.

22. Parable of the Sower.—Immediately after the feast Jesus returned into Galilee. One day when He was near Lake Genesareth great crowds came to hear Him, and, going into a boat, He taught the people in this manner: "A sower went forth to sow. And some seed fell by the wayside, and the birds came and ate it; some fell upon stony ground, and, springing up, soon withered away, because it had no root; and some fell among thorns and was quickly choked; but some fell upon good ground and brought forth some thirty, some sixty, and some an hundred-fold."

23. When He was alone with the apostles they asked Him to explain the parable, and He said: "The seed is the word of God; and that by the wayside are those who hear the word, and immediately Satan, coming, takes it away out of their hearts; and that on stony ground are those who receive the word with joy, but in time of trial fall away; that which fell among thorns are those who hear the word, but

21. Why did the Jews profess to be scandalized at this? What did they strive to do? 22. Where do we soon after find Jesus teaching? Outline the parable of the sower. 23. How did our Lord explain this parable?

the cares of the world, the deceitfulness of riches, the pleasures of this life, and the lusts after other things choke it and make it fruitless; but that which falls on good ground are those who having heard the word keep it in a very good heart and bring forth fruit in patience."

24. Parable of the Cockle.—And another parable He also spoke to the people. A sower sowed good seed in his field. But while he slept his enemy came and sowed cockle among the wheat. When the blades sprang up and brought forth fruit the cockle also appeared. But the master told his servants to let the wheat and cockle grow up together until the harvest-time, and then he would send the reapers with orders to pluck up first the cockle and bind it in bundles to be burned, but the wheat to gather into his barns.

25. This parable also He explained to His apostles, saying: "The sower is the Son of man. The field is the world. The seed is the children of God, and the cockle the children of the devil. The enemy who sowed the cockle is the devil. The harvest-time is the end of the world, and the reapers are the angels. As the cockle was gathered up and cast into the fire, so shall the wicked be condemned to the flames of hell; but the faithful children of God will be gathered into the house of their Father." Jesus also spoke other parables on this occasion, in which He compared the kingdom of heaven to a mustard-seed, and again to a treasure hidden in a field.

26. Following Christ.—When Jesus had ceased speaking to the people He commanded those in the boat with Him to pull out into the lake. Before His orders could be obeyed a Scribe, coming down to the shore, cried out to Him: "Master, I will follow Thee whithersoever Thou shalt go." But Jesus said to him: "The foxes have holes,

24. What other parable did He speak? Outline the parable of the cockle.

25. How was this explained? What other parables did He speak? 26. As Jesus was about to depart what did a Scribe say to Him? The answer?

and the birds of the air nests; but the Son of man hath not where to lay His head." And one of His disciples said to Him: "Lord, let me first go and bury my father." But Jesus answered: "Follow me, and leave the world and the things of the world to mind themselves." And a third person, coming near, said to Him: "Master, I will follow Thee, but let me first go and take leave of those of my household." But Jesus declared to him that no man putting his hand to the plough and looking back is fit for the kingdom of God. Then the disciples, entering the boat with Him, pushed out from the shore and sailed across the lake to the other side.

27. Jesus stills the Tempest.—While they were crossing over, Jesus, fatigued from the labor of the day, fell asleep in the stern of the boat. And suddenly a great storm arose, and the winds and the waves beat against the boat, so that it was in danger of sinking. But He slept. And the apostles, seeing the danger, ran to Him in great fear, and, awaking Him, cried: "Lord, save us, or we perish!" But Jesus said to them: "Why are you fearful, O ye of little faith?" And, rising up, He commanded the winds and the sea, and there came a great calm. And they that were with Him feared exceedingly, saying one to another: "Who is this, think you, since the winds and the sea obey Him?"

28. Jesus casts out a Legion of Devils.—And crossing over the water, they came into the country of the Gerasens. When they had brought their boat to the shore two men, possessed of devils, came out of the sepulchres, and, running toward them, cried: "What have we to do with Thee, Jesus, Son of God? Art Thou come hither to torment us?" Now, a herd of swine was feeding near them, and the devils asked to be sent into the swine. Jesus said to them, "Go."

What did others say to Jesus, and what answers did He make? 27. Relate what occurred while Jesus and His disciples were crossing the lake. 28. By whom were they met as they came to land? Relate what now occurred.

And going out of the men, they went into the swine; and behold the herd, running into the sea, perished. And the keepers of them having gone into the city and related what they had seen, the people came out and besought Jesus to depart from their country.

29. Jesus raises Jairus's Daughter.—And entering into the boat, they passed over the lake and came to the house of Matthew, the publican. While they were at table a certain ruler of the synagogue, named Jairus, coming in, fell at the feet of Jesus and adored Him, saying: "Lord, my daughter is even now dead; but come, lay Thy hand upon her, and she shall live." Jesus, rising up, went with him, followed by His disciples and a great multitude of people. On the way a woman who had suffered for many years came and touched the hem of His garment, and immediately she was cured of her infirmity. And when Jesus was come into the house of the ruler He found a multitude mourning over the dead girl. But He said to them: "Give place; the girl is not dead, but sleepeth." And they laughed Him to scorn. Then Jesus, having sent out all except Peter, and James, and John, and the parents of the dead girl, went to her and took her by the hand, and the dead maid arose. And the fame of this miracle went abroad into all that country.

29. Outline what Jesus did in the house of Jairus. What occurred on the way?

Review.—What are we told in Sec. I. of the birth of John the Baptist? Outline the story of the Annunciation. What events marked the birth of John? Where was our Lord born? Who first learned the glad tidings? How? Where did the shepherds find Him? What occurred at the presentation of Jesus in the Temple? What of the wise men? How was Jesus saved from Herod? When Jesus was twelve years old what occurred? How did He spend several years after this?—What do we learn of John in Sec. II.? Whom did He baptize? What of the temptation? Who were the first disciples? What was the first miracle? What of the traders? Of Nicodemus? Of the Samaritan woman? Of the draught of fishes? Of the paralytic?—Name the twelve apostles, as recorded in Sec. III. Outline some parts of the Sermon on the Mount. Tell of the healing of the leper. Of the Centurion's servant. Of Mary Magdalene. What occurred at Bethsaida? Outline the parable of the sower. Of the cockle. What of stilling the tempest? Of casting out devils? Of Jairus's daughter?

PART SECOND.

FROM THE MISSION OF THE APOSTLES TO THE LAST SUPPER.

Section I.—MISSION OF THE APOSTLES—CHRIST'S INSTRUCTIONS TO THEM—DEATH OF JOHN THE BAPTIST—THE MULTIPLICATION OF THE FIVE LOAVES AND TWO FISHES—CHRIST WALKS ON THE WATER—PROMISE OF THE BLESSED SACRAMENT—MIRACLES IN TYRE AND DECAPOLIS—PRIMACY OF PETER—THE TRANSFIGURATION—JESUS BLESSES LITTLE CHILDREN—THE DUTY OF FORGIVENESS.

1. Public Life of our Lord.—The many and great events which have been related happened principally in the first year of the public life of our Lord Jesus Christ. Fame had spread them throughout all the neighboring country, and vast crowds had assembled around Him from all parts of Galilee and Judea, from Jerusalem, from Idumea, from beyond the Jordan, and from about Tyre and Sidon. Of these many came to Him to be cured of their infirmities, others to see and hear Him, while some again sought to ensnare Him.

2. But He, unmindful of His enemies, went about all the cities and towns, teaching in the synagogues, and preaching the gospel of the kingdom of God, and healing every disease and every infirmity. And seeing the multitudes, He had compassion on them, for they were like sheep, harassed

1. When did the events previously narrated occur? For what did the people seek Jesus? 2. What did our Lord continue to do? What aroused Jesus' compassion? What was lacking? What did Jesus bid His apostles do?

by enemies and lying, panting and neglected, in the fields because they had no shepherd. Eager to be instructed, they also bore the image of a harvest ripe but unreaped for lack of laborers. Jesus, therefore, bade His twelve apostles pray to the Lord of the harvest that He might send laborers into His fields.

3. Mission of the Apostles.—The following night was spent in prayer. When day was come He gave them power and authority over all devils, to cast them out, and to heal all manner of diseases and every kind of infirmity; and then He sent them, two and two, to preach the kingdom of God, saying to them: “Go to the lost sheep of the house of Israel, and preach to them, saying: The kingdom of God is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils. Take with you neither gold, nor silver, nor money, nor food for your journey, nor two coats, nor shoes, nor a staff; for the laborer is worthy of his hire.

4. “When you go into a house salute it, saying: Peace be to this house. Whosoever shall not receive you nor hear your words, going forth from that house or city, shake off the dust from your feet for a testimony against them. Behold, I send you as sheep in the midst of wolves. Be ye, therefore, wise as serpents and simple as doves. You shall be delivered up in councils, and scourged in synagogues, and brought before governors and kings for my sake. And the hour will come when the brother shall betray the brother to death, and the father the son; and the children shall rise up against their parents and shall put them to death; and you shall be hated by all men for my name’s sake. But fear not; he that shall persevere to the end shall be saved.

3. How was the night spent? What power did Jesus confer on the apostles the next day? 4. How were they to enter a house? What of those who would not receive them? What trials would they meet? What did He promise?

5. "The disciple is not above the master, nor the servant above the Lord. If they have called me Beelzebub, how much more will they so call you! But fear them not; they have power to kill the body, but they cannot hurt the soul. Fear him, rather, who can destroy both soul and body into hell. Every one that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father.

6. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not up his cross and followeth me is not worthy of me. He that findeth his life by denying me shall lose it; and he that shall lose his life for my sake shall find it. He that receiveth you receiveth me; and he that receiveth me receiveth Him that sent me. Whosoever shall give to drink a cup of cold water only in the name of my disciple, amen I say to you, he shall not lose his reward." When Jesus had given these instructions to His apostles they went forth, doing as He had commanded them.

7. **Beheading of John the Baptist.**—About this time Herodias, whose marriage with King Herod, her brother-in-law, had been condemned by John the Baptist, laid snares for John and sought to put him to death. But Herod feared the people, for they esteemed John as a prophet. On his birthday, however, the king gave a great feast to the princes and tribunes and chief men of Galilee. During the feast the daughter of Herodias came in and danced.

8. So greatly pleased was Herod on seeing her that he said to her: "Ask of me what thou wilt and I will give it thee, though it be the half of my kingdom." Then the

5. Who were they to fear rather than men? What of those who confess Jesus? 6. Of those who deny Him? What does He say of those who give even a cup of water in the name of a disciple? 7. What did Herodias seek? Why? 8. What did Herod say to Herodias' daughter?

daughter, instructed by her mother, said to him: "I will that forthwith thou give me in a dish the head of John the Baptist." The king, hearing these words, was filled with sadness. Yet, because of his oath and of them that were with him at table, he would not displease her, but, sending an executioner, he commanded that the head of John should be brought in a dish. And the executioner brought it and gave it to the damsel, and she gave it to her mother. When John's disciples heard this, going to the prison, they took his body and placed it in a tomb, and then, coming to Jesus, told Him what had happened.

9. Miracle of the Loaves and Fishes.—The apostles, returning from their mission, related to Jesus all things that they had done and taught. Then He entered with them into a boat and crossed over the Sea of Galilee into the desert places, where they might rest a little. But the people, aware of His destination, flocked thither in great numbers and were there before Him. When Jesus descended from the ship He saw the multitudes and had compassion on them, and, receiving them, went up into the mountain with them; and sitting down in the midst of His apostles, He taught the people many things concerning the kingdom of God, and healed all who had need of healing.

10. Now, when the day was far spent the twelve came to Him and begged Him to send the people away, that, going into the neighboring towns and villages, they might find something to eat, for all day they had followed Him fasting. But He said to them: "They need not go; give you them to eat." They answered: "How can we? Two hundred pennyworth of bread is not sufficient for them, that every one may take a little."

11. Then Jesus said to them: "How many loaves have

Her reply? The result? 9. The apostles having rendered an account of their mission, where did Jesus take them? What did He do for the people who flocked to Him? 10. The day being near spent, what did the apostles beg Jesus to do?

you? Go and see." And, going, they found a boy with five barley loaves and two fishes; but what were these among so many? Five thousand men, besides women and children, had need of food. But He said to them: "Make all the people sit down upon the green grass." And they sat down in ranks by hundreds and by fifties. Then Jesus took the five loaves and the two fishes, and, raising His eyes to heaven, He blessed them, and broke and gave them to His disciples with orders to place them before them that were sat down. And they all ate and were satisfied.

12. When they had ceased eating Jesus said to His apostles: "Gather up the fragments that remain, lest they be lost." They gathered them up, therefore, and the fragments filled twelve baskets. The multitude, seeing this great miracle, exclaimed: "This is of a truth the Prophet that is to come into the world." And, rising up, they would take Him by force and make Him king. But when He saw what they would do, commanding His apostles to go into the ship, He fled into the mountain Himself alone.

13. Jesus walks upon the Water.—When evening was come the apostles went into the ship and sailed over the sea to Capernaum. Before reaching it darkness came on, yet Jesus was not come to them. The wind arose and the waves beat heavily against the boat, so that they labored with much trouble and fear. And behold, about the fourth watch Jesus came to them, walking upon the sea. And seeing Him, they all cried one to another: "It is an apparition." But He spoke to them immediately, saying: "Be of good heart, it is I; fear not." "Lord," said Peter, "if it be Thou, bid me come to Thee upon the waters." "Come," said Jesus.

14. Peter, therefore, descending from the boat, walked upon the water to come to Him, but, seeing the waves, he was

11. How did He reply? What did He command? What did He do? 12. After this miracle what did the people wish to do? Where did Jesus now go?

afraid and began to sink. Then he cried out: "Lord, save me!" Immediately Jesus stretched forth His hand, and, taking hold of him, said to him: "O thou of little faith!



PETER, BEING AFRAID, BEGINS TO SINK.

why dost thou fear?" And He and Peter went up into the boat, and the wind ceased, and presently they were at the land to which they were going. The apostles, therefore, seeing what he had done—that he had walked upon the waters; that He had made Peter to do the same; that He had hushed the tempest and brought them in a moment to the land—falling down adored Him, saying: "Indeed Thou art the Son of God."

15. The Bread of Life.—The next day the multitude, fail-

13. What did the apostles do in the evening? Relate what now happened to them. 14. What did Peter do? Becoming afraid and beginning to sink, how was he saved? What did the apostles, seeing these miracles, now do?

ing to find Jesus, went into their boats and came to Capharnaum seeking Him. When they found Him in the synagogue they were greatly astonished and said to Him: "Master, how didst Thou come hither?" But He said to them: "Amen, amen I say unto you, you seek me because I gave you of the loaves to eat. Labor not for the meat which perishes, but for that which the Son of man will give you, and which endures unto life everlasting."

16. They said, therefore, to Him: "What shall we do to work the works of God?" Jesus answered: "This is the work of God, that you believe in Him whom He hath sent." But they answered Him: "What sign dost Thou show, that we may believe Thee? Our fathers did eat manna in the desert. What dost Thou work?" He said to them then: "Amen, amen I say to you, my Father gives you the true bread from heaven, which gives life to the world." They said, therefore, to Him: "Lord, give us always this bread." Then He said to them openly: "I am the bread of life. He that cometh to me shall not hunger; and he that believeth in me shall never thirst." The Jews therefore murmured at Him, saying: "Is not this Jesus the son of Joseph, whose mother and father we know? How then saith He, I am the living bread which came down from heaven?"

17. But Jesus said to them: "Murmur not among yourselves. I am the bread of life. I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever; and the bread that I will give is my flesh for the life of the world." The Jews said: "How can this man give us His flesh to eat?"

18. But Jesus insisted on what He had said, assuring them of it with an oath: "Amen, amen I say unto you,

15. What did the people do the next day? When they found Jesus, what did they say? How did Jesus answer? 16. As the people still persisted, what did Jesus at last say openly? 17. The Jews murmuring at that, what did He say?

unless you eat my flesh and drink my blood you shall not have life in you. For my flesh is meat indeed, and my blood is drink indeed. And this is the bread which came down from heaven. He that eateth my flesh and drinketh my blood abideth in me and I in him, and he shall live for ever."

19. Many of His disciples, hearing this, said: "This is hard, and who can believe it?" And, going away, they ceased to follow Jesus. Seeing this, He turned to His apostles and said to them: "Will you also go away?" And Simon Peter answered Him: "Lord, to whom shall we go? Thou hast the words of eternal life. We know and believe that Thou art Christ, the Son of God." Jesus, to whom all things were known, moved at this profession of faith, said to them: "Have not I chosen you twelve? And yet one of you is a devil"—meaning Judas Iscariot, who betrayed Him.

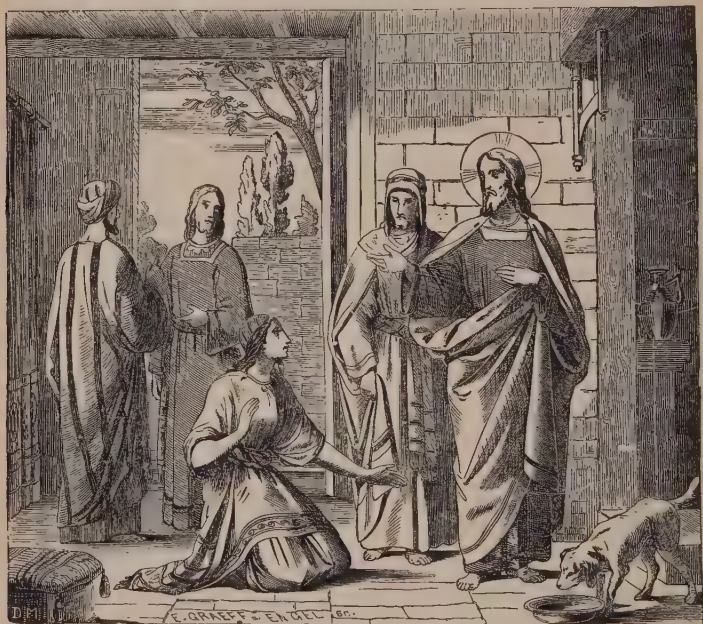
20. **The Scribes and Pharisees rebuked.**—After this Jesus went no more into Judea, because the Jews sought to kill Him. But the Pharisees and some of the Scribes came to Him and strove to ensnare Him in word or in act. Seeing His disciples eat with unwashed hands, they said, therefore, to Him: "Why do your disciples transgress the tradition of the ancients?" But He answered them: "Why do you transgress the commandments of God for your traditions? For He said, Honor thy father and thy mother, but you say, Honor them not. Your traditions are the traditions of men, not of God."

21. Soon after His disciples came to Him and said: "Dost Thou know that the Pharisees, when they heard these words, were scandalized?" And He answered them: "Let them alone; they are blind and leaders of the blind. And if

18. In what words did our Lord insist that He was the bread of life? 19. Many of His disciples now deserting Him, what did He say to His apostles? How did Simon Peter reply? 20. Why did Jesus go no more into Judea?

the blind man lead the blind both shall fall into the pit."

22. The Woman of Chanaan.—And rising up, He went to the coasts of Tyre and Sidon. And behold, a woman of Chanaan, whose daughter had an unclean spirit, came to Him and besought Him to have mercy on her. And He



THE WOMAN OF CHANAAN ENTREATS JESUS TO HEAL HER DAUGHTER.

answered her not a word. But she continued to cry: "Lord, help me." Turning to her then, He said: "I am sent to the children of Israel, and it is not good to cast the bread of children to dogs"—meaning the gentiles. "Yea, Lord," she answered, "the whelps also eat of the crumbs that fall from their master's table." Then He said

22. What did the woman of Chanaan seek? How did Jesus receive her? How was her faith finally rewarded? 23. Who was brought to Jesus in Decapolis? Describe the curing of the deaf and dumb man.

to her: "O woman! great is thy faith; go, thy daughter is cured."

23. Jesus cures the Deaf and Dumb, and Others.—Going out from Tyre, Jesus passed over the Sea of Galilee to the coasts of Decapolis, where they brought to Him one deaf and dumb. Taking him apart from the crowd, He put His fingers into his ears, and, spitting, said: "Ephpheta"—which is, Be thou opened. And immediately the man's ears were opened and the string of his tongue was loosed, and he spoke rightly.

24. Then, going up into a mountain, the multitudes brought to Him the deaf, and the dumb, and the blind, and the maimed, and He healed them. Struck with wonder at these great miracles, the people cried out: "Behold, He has done all things well!" and they glorified God.

25. Four Thousand miraculously fed.—Shortly after a multitude of four thousand men, besides women and children, having continued with Him three days, fasting, were miraculously fed with seven loaves and a few little fishes. Again the Scribes and Pharisees came to Him, tempting Him and asking Him for a sign. But He rebuked them, calling them hypocrites and telling them that no other sign would be given to them but the miracle of His resurrection.

26. Peter confesseth Christ.—On the road to the towns in the neighborhood of Cesarea Philippi, as He was alone with His disciples, praying, He said to them: "Whom do men say that the Son of man is?" They answered Him: "Some, John the Baptist; some, Elias; and others, Jeremias, or some other one of the former prophets." Then He said to them: "But whom do you say that I am?" Simon Peter answered: "Thou art Christ, the Son of the living God."

24. Going up into a mountain, what did Jesus do? How did these things affect the people? 25. What other miracle did Jesus shortly after work? 26. Being alone with His disciples, what did He ask them? Their answer? In what words did Simon Peter now confess our Lord?

27. And Jesus said to him: "Blessed art thou, Simon, Bar-Jona, because flesh and blood have not revealed this to thee, but my Father who is in heaven. And I say to thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. I will give to thee the keys of the kingdom of heaven.



PETER RECEIVES THE KEYS.

Whatsoever thou shalt bind upon earth shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." After having said this He strictly charged His disciples that they should tell no one that He was Jesus the Christ.

28. **The Transfiguration.**—About eight days after the preceding event Jesus took with Him Peter and James, and John, his brother, and went up into a high mountain to pray. Whilst He was praying His countenance was changed and He

27. What memorable words did Jesus then utter? What power did He thus confer? What charge did He lay upon His disciples? 28. Eight days afterward what happened to Jesus?

was transfigured before them. His face shone as the sun, and His garments became white as snow. And Moses and Elias came to Him and spoke with Him of His Passion.

29. When the three saw His glory they were filled with joy and fear, and one of them, Peter, cried out: "Lord, it is good for us to be here. If Thou wilt, let us make three tabernacles, one for Thee, one for Moses, and one for Elias." While he was yet speaking a bright cloud overshadowed them and a voice came from it, saying: "This is my beloved Son, in whom I am well pleased; hear ye Him." When the apostles heard the voice they were very much afraid and fell upon their faces; but Jesus, coming to them, touched them and said: "Arise, and fear not." And as they came down from the mountain Jesus charged them to tell no man what they had seen until the Son of man had risen from the dead. And they told no one.

30. Jesus blesses little Children.—On one occasion some pious mothers brought their little children to Jesus, that He might bless them. But the disciples desired to send them away. Knowing their intention, Jesus said to them: "Suffer little children to come unto me, for of such is the kingdom of heaven." And gathering them around Him, He placed His hands upon them and blessed them. When He had done so He said to those around Him: "Unless you become as little children you cannot enter into the kingdom of heaven."

31. Of Christian Charity.—About this time also He spoke to the apostles of the forgiveness of injuries, instructing them by the parable of the unmerciful servant, who, when his master had forgiven him a large debt, went forth, and, finding a fellow-servant who owed him a few pence, throttled him and cast him into prison because he

Which of the disciples witnessed His transfiguration? 29. What did Peter cry out? What was said by the voice from the cloud? 30. What did Jesus say of little children? Blessing them, what did He say to those around Him? 31. Outline the parable by which Jesus taught forgiveness of injuries.

could not pay. When the master heard what had been done, calling the unmerciful servant, he said to him: "Thou wicked servant, I forgave thee all thy debt. Shouldst not thou, then, have had compassion on thy fellow-servant?" And the master, being angry, delivered him up to the torturers until he should pay all the debt. "So also," said Jesus, "shall my heavenly Father do to you if you forgive not every one your brother from your heart."

Section II.—FEAST OF THE DEDICATION—CHRIST THE GOOD SHEPHERD — THE PRODIGAL SON — RESURRECTION OF LAZARUS — THE JEWS CONSPIRE TO PUT JESUS TO DEATH—THE BLIND MAN OF JERICHO—THE CONVERSION OF ZACHEUS—MARY ANOINTS JESUS—TRIUMPHAL ENTRY INTO JERUSALEM—THE LAST DAYS BEFORE THE PASSION.

1. Jesus visits Jerusalem.—Jesus went up to Jerusalem to be present at the Feast of the Dedication. He walked in the Temple, in Solomon's Porch, and He taught the people. When the Scribes and Pharisees saw this they said to Him: "Why dost Thou keep our souls in suspense? If Thou be the Christ tell us plainly." Jesus answered them: "I have spoken to you, but you believe me not. The works which I do in the name of my Father, bear testimony of me. I and the Father are one."

2. He is persecuted by the Jews.—When they heard this they took up stones to stone Him, because He had declared Himself like unto God. Jesus said, therefore, to them: "Many good works I have showed you from my Father; for which of these works do you stone me? If I do not the works of my Father believe me not. But if I do, though you will not believe me, believe the works." The Scribes and Pharisees, indignant at this rebuke, sought to

1. While Jesus was teaching in the Temple what did the Scribes and Pharisees say to Him? His answer? 2. What did they now do? How did He rebuke them?

seize Him; but He escaped out of their hands and went again beyond the Jordan into that place where John was baptizing first, and there He abode. And many gathered around Him, and, seeing His works, believed in Him.

3. Parable of the Lost Sheep.—Of the multitude which went over beyond the Jordan to see and hear Jesus many were publicans and sinners. The Scribes and Pharisees were scandalized at the kindness and mercy with which Jesus received them, and murmured at it, saying: "This man receiveth sinners and eateth with them."

4. But Jesus said to them: "What man of you that has an hundred sheep, and, if he lose one of them, does not leave the ninety-nine in the desert and go after the lost one until he find it; and, when he hath found it, lay it upon his shoulders rejoicing, and, coming home, call together his friends and neighbors to rejoice with him because of the lost sheep which he has found? Even so shall there be joy in heaven upon the repentance of one sinner more than ninety-nine just. I am the Good Shepherd. The good shepherd gives his life for his sheep; and I lay down my life for my sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

5. Parable of the Prodigal Son.—He spoke also another parable to them. A certain man had two sons. The younger of them obtained his portion from his father and went into a foreign land. In a short time he wasted all he had received by leading a wanton life. The companions of his folly soon abandoned him, and he was left in extreme want. Thus sadly reduced, he hired himself to a farmer, who sent him to feed swine. So great was his misery that he would have gladly eaten the husks which were thrown to the swine.

Escaping from His enemies, where did Jesus go? 3. Who were among those who went to Him? What did the Pharisees say? 4. Outline the parable of the lost sheep. Who is the Good Shepherd? 5-6. What other parable did He speak?

6. Entering into himself, he said: "How many hirelings of my father abound with bread, and I perish here with hunger! I will arise and go to my father, acknowledge my sins, and beg to be received as one of his hirelings." And he rose up and came to his father. When he was yet a great way off his father saw him, and ran to him, and fell upon his



RETURN OF THE PRODIGAL.

neck and kissed him. And the son said: "Father, I am not worthy to be called thy son." But the father ordered the servants to clothe the son in the best robes in the house, and to put a ring on his finger and shoes on his feet, and to kill the fatted calf and make merry, because he that was dead had come to life, and he who was lost was found.

7. **Lazarus is raised from the Dead.**—While Jesus was 'beyond the Jordan word came to

Him that Lazarus, the brother of Martha and Mary of Bethania, was dangerously ill. Two days after He said to His disciples: "Lazarus is dead, and I am glad for your sakes. Let us go to him." When He came near Bethania Martha met Him and said to Him: "Lord, if Thou hadst been here my brother had not died." Jesus answered: "Thy brother shall rise again."

Outline the parable of the prodigal son. 7. What word came to Jesus about this time? What did He say to His disciples two days after? What did Martha say on meeting Him? The answer?

8. Martha returned then into the house and said to Mary, her sister: "The Master is come and calleth for thee." Mary, rising up quickly, went out to where Martha had met Jesus. The Jews, who had come in great numbers from Jerusalem to comfort the afflicted sisters, followed her. When Mary came to where Jesus was she fell at His feet, and, weeping, said: "Master, if Thou hadst been here he had not died."

9. And Jesus groaned in spirit, and He wept. Bidding them lead the way, He went to the sepulchre, and, when the stone with which it was covered had been removed, lifting up His eyes to heaven and giving thanks to His Father, He cried out in a loud voice: "Lazarus, come forth." And he that was dead came forth, bound feet and hands. And the multitude feared, and many believed in Jesus.

10. **The Jews seek to kill Jesus.**—Some of the Jews who had witnessed the resurrection of Lazarus, returning to Jerusalem, related what they had seen. Immediately the Scribes and Pharisees gathered together in council and said one to another: "What are we doing? This man does many miracles. If we let Him alone all will believe in Him." But Caiphas, the high-priest for that year, said to them: "You know nothing, neither do you consider that it is expedient for you that one man should die for the people and that the whole nation perish not." And from that day they devised to put Him to death.

11. **Jesus foretells His Death and Resurrection.**—Wherefore Jesus walked no more openly among the Jews; but He went into a city called Ephrem, and there He abode with His disciples. Six days after the resurrection of Lazarus Jesus took unto Him the twelve and said to them: "Behold, we go up to Jerusalem, and all things shall be ac-

8. Who else came to meet Jesus? 9. How was Jesus affected? Describe the raising of Lazarus. 10. When the Jews present returned to Jerusalem and told what they had seen, what was done? What did they devise? 11. For safety, where did our Lord now go?

complished which were written by the prophets concerning the Son of man. For He shall be delivered up to the gentiles, and He shall be mocked and scourged and spit upon; and they will put Him to death, and the third day He shall rise again." And the apostles understood not these things.

12. The blind Man healed.—In going to Jerusalem Jesus, with His disciples, took the road leading through the city of Jericho. Near the gate of this city a certain blind man sat by the wayside, begging. When he heard the multitude passing by he asked what this great concourse meant. And they told him that Jesus of Nazareth was passing by, and he cried out, saying: "Jesus, Son of David, have mercy on me." Some of those who were with the crowd rebuked him and bade him hold his peace; but he cried out much more: "Jesus, Son of David, have mercy on me."

13. And Jesus, stopping, commanded the blind man to be brought to Him, and asked him: "What wilt thou that I do to thee?" "Lord," he answered, "that I may see." "Receive thy sight," said Jesus to him; "thy faith has made thee whole." And immediately he saw, and followed Him, glorifying God; and all the people, when they saw it, gave praise to God.

14. Zacheus is converted.—Passing on, they came into the city of Jericho. Now, there lived in this city a certain rich man, the chief of the publicans, named Zacheus, who desired most ardently to see Jesus. When he heard, therefore, that Jesus had come into the city he went to meet Him; but he could not see Him on account of the crowd, for he was low of stature. Running before the crowd, he climbed up into a sycamore-tree which stood by the wayside. And when Jesus came to the place, looking up He saw him, and, calling him by name, said to him: "Make haste and come

Six days afterward what did Jesus foretell? 12. As Jesus and His disciples now journeyed to Jerusalem, what happened near the gate of Jericho? 13. Did Jesus heed the cry of the blind man? What did Jesus say to him?

down, for this day I must abide in thy house." And hastening down, Zacheus received Him with great joy.

15. But the crowd, seeing what had been done, murmured because He was going into the house of a sinner. And Zacheus, standing in the midst of the people, said: "Behold, Lord, the half of my goods I give to the poor; and if I have



ZACHEUS CLIMBS INTO A TREE TO SEE JESUS.

wronged any man in anything I restore him fourfold." Jesus answered: "This day is salvation come to this house, because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

16. Mary anoints the feet of Jesus.—Leaving Jericho,

14. Ardently desiring to see Jesus, what did Zacheus do? When Jesus saw him what did He say? 15. Why did the crowd murmur? What did Zacheus say? Repeat our Lord's answer. 16. Where did Jesus now go? With whom did He sup?

Jesus went to Bethania, where Simon the leper made a supper for Him. Lazarus, whom He had raised to life, was one of the guests. Now, Mary, the sister of Lazarus, taking a box of precious ointment of spikenard, anointed the feet of Jesus and wiped them with her hair. Then one of His disciples, Judas Iscariot, who was about to betray Him, murmured, saying: "Why not sell this ointment for three hundred pence and give the price to the poor?" Now, he said this not because he cared for the poor, but because he was a thief, and, having the purse, carried the money that was put therein.

17. But Jesus said to them: "Trouble not this woman, for she has done a good work upon me. In pouring this ointment upon my body she has done it for my burial. The poor you have always with you, but me you have not always. Amen I say to you, wherever my Gospel shall be preached in the whole world, that also which she has done shall be told as a memorial of her."

18. **Jesus' triumphant Entry into Jerusalem.**—On the following day Jesus proceeded towards Jerusalem. When He reached Mount Olivet He bade two of His disciples go into the village of Bethphage, which was not far off. "There," He said to them, "you shall find an ass tied, and a colt with her; loose them and bring them to me. And if any man say anything to you, say to him, The Lord hath need of them." And the two disciples, going, did as Jesus commanded them. And when they had brought the ass they spread their garments upon it, and, making Jesus sit thereon, led Him into Jerusalem.

19. And a very great multitude spread their garments in the way, and others cut boughs from the trees and strewed them in the road; and the multitudes that went before

Who was one of the guests? What did Mary, his sister, do? What did Judas Iscariot say to this? Why did he say this? 17. What did our Lord say? 18. On reaching Mt. Olivet the next day what did Jesus bid two of His disciples do? Placing Jesus upon the ass, where did they take Him?

and that followed cried: "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!" And when He came near to the gate of the city, again the multitude cried out: "Blessed be the King who cometh in the name of the Lord! Peace in heaven and glory on high!"

20. Jesus weeps over Jerusalem.—Many of the Pharisees, hearing the cries of the people, asked Jesus to rebuke His disciples. But He answered: "I say to you that if these shall hold their peace the stones will cry out." And seeing Jerusalem, He wept over it, saying: "If thou also hadst known in this thy day the things that are to thy peace; but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall beat thee flat to the ground, and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation."

21. Jesus heals the Sick.—Entering the city, Jesus rode straight to the Temple, where they brought to Him the sick, and the blind, and the lame, and He cured them. Again the multitude cried out, and the children in the Temple, seeing what He had done, lifted up their voices, saying: "Hosanna to the Son of David!" The Pharisees, filled with indignation, again asked Jesus to rebuke the multitude, saying to Him: "Hearest Thou what these children say?" But He answered them: "Have you not read, 'Out of the mouth of infants and of sucklings Thou hast perfected praise'?"

22. The barren Fig-tree.—From this to the time of His Passion Jesus remained not over-night in the city of Jerusalem, but went to some neighboring village or retired spot. The night following His triumphal entry into Jerusalem He went to Bethania, and the next morning returned to the city. On the way thither, seeing a fig-tree which

19. How did the people act on this occasion? What were their cries? 20. Being asked to rebuke His disciples, how did Jesus reply? At sight of Jerusalem what did He do and say? 21. Going to the Temple what did our Lord do? What did the children cry out on seeing these things? How did Jesus answer the indignant Pharisees?

JESUS HEALS THE SICK AND THE INFIRM.



bore no fruit, He cursed it, and immediately it withered away.

23. Tribute due to Cæsar.—The following day the Pharisees had two snares prepared for Him, into one of which they hoped He would fall. Some of the Herodians approached Him and said: "Master, is it lawful to give tribute to Cæsar or not?" Now, they thought if He said "yes" he



THE BARREN FIG TREE IS CURSED.

would render Himself odious to the Jews; and if, on the contrary, He said "no" He would be seized upon by the Romans for resisting the emperor. But Jesus said to them: "Why tempt you me, you hypocrites? Show me the coin of the tribute." And they gave Him a penny. Taking it,

22. What did Jesus now do at night for safety? What of the barren fig-tree? 23. How did the Pharisees try to ensnare Jesus? What lesson did our Lord here teach?

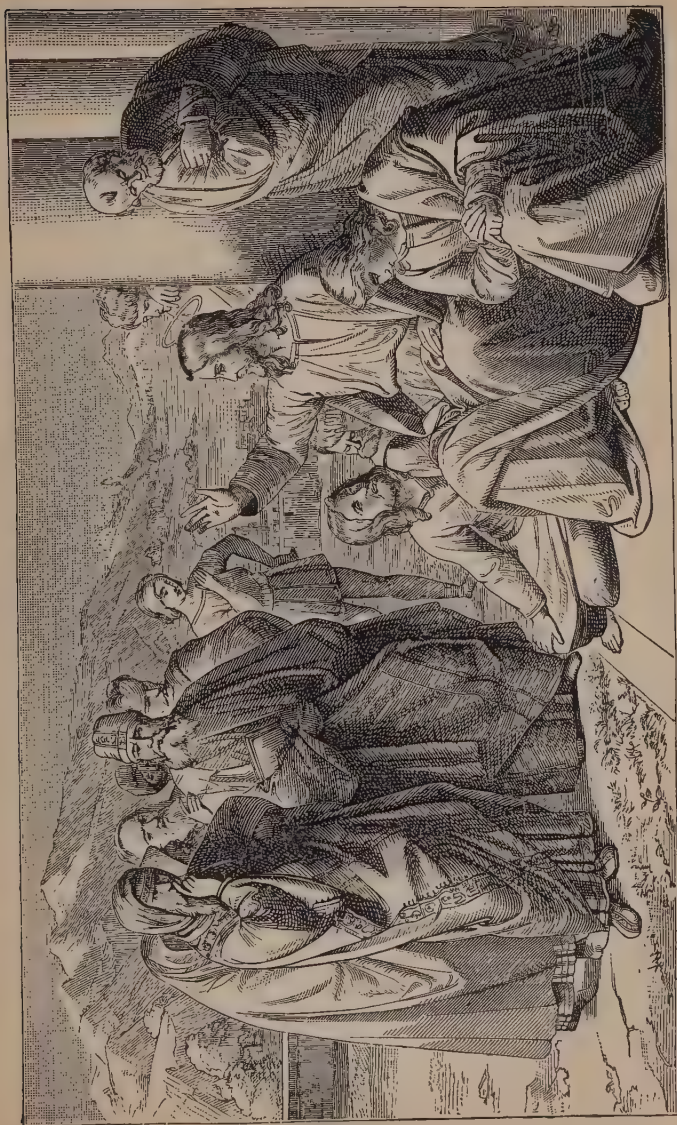
He said to them: "Whose image and inscription is this?" And they answered Him, "Cæsar's." "Then," said He, "render to Cæsar the things that are Cæsar's, and to God the things that are God's."

24. Then the chief priests approached Him and said: "Tell us, by what authority dost Thou these things?"—referring to what He had done the previous day. But He answered them: "I will also ask you one thing: the baptism of John, was it from heaven or of men?" And fearing to give an answer, they said: "We cannot tell." "Neither do I tell you," said He, "by what authority I do these things."

25. The Widow's Mite.—Then He spoke to the multitude two parables, one of which referred to His own death at the hands of the Jewish people, the other to the consequent rejection of the children of Israel by God. And He sat over near the treasury and watched those who cast money into it. And many who were rich cast in much; but there came a certain poor widow, who put in only two mites—a farthing. Then, calling His disciples around Him, He said to them: "Amen I say to you, this poor widow has put in more than all they who have cast into the treasury. For they did cast in of their abundance; but she out of her poverty threw in all she had, even her whole living."

26. Destruction of the Temple foretold.—And as they were going out of the Temple the disciples said to Him: "Master, behold what manner of stones and what buildings are here." And He answered them: "See you all these great buildings? There shall not be left a stone upon a stone which shall not be thrown down." And, continuing, He described to them more fully the future destruction of Jerusalem, which should be trodden under foot by the gentiles until the time of all nations be fulfilled.

24. How did He rebuke the chief priests? 25. What parables did He now speak? What of the widow's mite? 26. What occurred as they were going out of the Temple? What did Jesus foretell? What did He also foretell of Jerusalem?



WOE UNTO YOU SCRIBES AND PHARISEES.

27. When that time shall come, He said to them, the sun, moon, and stars shall cease to give light, the earth shall tremble, and men shall wither away for fear. Then shall the Son of man appear, coming in the clouds of heaven with great power and majesty. And all the nations of the earth shall be gathered together before Him, and He will judge them, separating the good from the bad. To the good He will say: "Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world"; and to the wicked: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And the wicked shall go into eternal punishment, but the just into life everlasting.

27. What did He say would happen when that time comes? What will be said to the good? What to the wicked?

Review.—What do we learn in Sec. I. of the power and mission of the apostles? Outline our Lord's discourse on this occasion. What fate befell John the Baptist through the wicked Herodias? Outline the miracle of the loaves and fishes. Tell of Jesus walking on the water and what happened to Peter. What of the bread of life? What effect did Jesus' declaration, that He was the bread of life, have upon many of His disciples? What of the woman of Chanaan? What other miracles do we here read of? What did Peter confess? What did Jesus then give to Peter? What of little children? Of Christian charity?—What do we learn in Sec. II. of the treatment of Jesus by the Jews? Outline the parable of the lost sheep. Of the prodigal son. What of Lazarus? What did Jesus foretell? What of Zacheus? What took place in the house of Simon the leper? What did Jesus say in response to the murmurings of Judas Iscariot? Tell of the triumphal entry into Jerusalem. How was Jesus affected at the sight of Jerusalem and what did He prophesy? What did He do in the Temple? What of the barren fig-tree? What of the tribute money? What did Jesus say of the widow's mite? What did Jesus foretell of the Temple and of Jerusalem? What did He say of the coming of the Son of man? What will become of the good? What of the wicked?

PART THIRD.

FROM THE LAST SUPPER TO THE ASCENSION.

Section I.—THE LAST SUPPER AND THE PASSION.

1. Preparations for the Last Supper.—On the first day of Azymes, or the feast of unleavened bread, the disciples asked Jesus where He would have them prepare the Pasch. He said to Peter and John: "In going into the city you shall meet a man carrying a pitcher of water: follow him. And wheresoever he shall go in, prepare there the Pasch." The two went and did as Jesus had commanded them. When evening was come, and they were all at the table together, Jesus said to them: "With desire have I desired to eat this Pasch with you before I suffer. For I say to you that from this time I shall not eat it till it be fulfilled in the kingdom of God."

2. Jesus washes the Apostles' Feet.—And laying aside His outer garments, He girded Himself; and taking a towel and a basin of water, He began to wash the feet of His disciples and to wipe them with the towel. He came, therefore, first to Simon Peter, who cried out in surprise: "Lord, dost Thou wash my feet?" Jesus answered him: "I do what thou understandest not, but thou shalt understand hereafter." But Peter said: "Lord, Thou shalt never

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1. What does Azymes mean? What did Jesus direct Peter and John to do on the first day of this feast? When they were at supper what did Jesus say?
 2. What act of humility did our Lord now perform? Relate what took place between Jesus and Peter.

wash my feet.” And Jesus said: “If I wash thee not, thou shalt have no part with me.” Then Peter resisted no longer.

3. Institution of the Blessed Sacrament.—When He had washed the feet of all of them, taking again His outer garments, He sat down at the table. Then He took bread in



JESUS INSTITUTES THE BLESSED SACRAMENT.

His hands, and, raising His eyes to heaven, He blessed the bread and gave it to His disciples, saying: “Take and eat. This is my body which is given for you.” In like manner He took the chalice, and gave thanks and blessed it, saying: “Drink, all of you, of this. For this is my blood of the New Testament, which shall be shed for you and for many

3. When Jesus was again seated at table what did He do? What did He say of the bread? Taking the chalice, what did He say? What was instituted by these solemn acts?

unto the remission of sins. Do you this for a commemoration of me."

4. Jesus foretells His Betrayal.—And whilst they were eating He told the disciples that one of them was about to betray Him. And they, greatly troubled, began to ask Him one by one: "Is it I, Lord?" Then John, the disciple whom Jesus loved, leaning on his Master's bosom, asked Him who was the traitor. And Jesus said: "He to whom I shall reach bread dipped." And immediately dipping bread, He gave it to Judas Iscariot, saying to him: "That which thou dost, do quickly." Rising from the table, Judas went immediately to the high-priest and sold his Master for thirty pieces of silver.

5. Turning then to the eleven, Jesus said to them: "Little children, yet a little while I am with you. But before I leave you I give you a new commandment, that you love one another even as I have loved you." And Simon Peter said to Him: "Lord, whither goest Thou?" Jesus answered: "Whither I go thou canst not follow me now, but thou shalt follow hereafter." Peter said: "Why cannot I follow Thee now? I am ready to go with Thee into prison and to death. I will lay down my life for Thee." Jesus answered him: "Wilt thou lay down thy life for me? Amen, amen I say to thee, the cock shall not crow till thou deny me thrice."

6. And the disciples being sad, Jesus consoled them, saying: "I will come again and take you to myself, that where I am you also may be. In the meantime peace I leave with you, my peace I give to you. But that the world may know that I love the Father, as He has commanded, so do I. Arise! let us go hence."

7. The Agony in Gethsemani.—And going out of the city, they crossed the brook Cedron and came into the garden of

4. What did Jesus now tell His disciples? How did He indicate the traitor? To whom did He give the bread? What did Judas then do? 5. What new commandment did Jesus give His disciples? What was now said by Jesus and Peter? 6. How did our Lord console His disciples?

Gethsemani, on Mount Olivet. Then Jesus said to His disciples: "Sit you here while I go yonder and pray." And taking with Him Peter, James, and John, He advanced far-



THE AGONY IN GETHSEMANI.

ther into the garden. And He began to be sorrowful. Then

7. Leaving the city, where did Jesus and His disciples go? Whom did He take with Him on retiring to pray? What did He say to them? Falling on His face, how did He pray?

He said to them: "My soul is sorrowful even unto death; stay you here and watch with me." And going a little apart from them, He fell upon His face and prayed, saying: "My Father, if it be possible let this chalice pass from me. But not as I will, but as Thou wilt."

8. And returning to the three, and finding them sleeping, He said to Peter: "Simon, could you not watch one hour with me? Watch and pray that you enter not into temptation." And going a second time, He prayed, saying the same words. And when He returned, finding the three sleeping, He left them, and, going back, prayed the self-same words. Then there came to Him an angel from heaven, strengthening Him. And being in an agony, He prayed longer, and His sweat became as drops of blood, trickling down to the ground.

9. **The Betrayal.**—A third time He came to His disciples and found them still asleep. Then He said to them: "Sleep now and take your rest. The hour is come. The Son of man is to be betrayed into the hands of sinners. Rise, let us go. Behold, he is at hand who will betray me." While He was yet speaking Judas came with a great crowd of soldiers and servants from the chief priests and ancients. Now, Judas had given them a sign, saying: "Him whom I shall kiss, that is He; hold Him fast."

10. As soon, therefore, as he saw Jesus he approached Him and said: "Hail, Master!" And he kissed Him. And Jesus said to him: "Friend, dost thou betray the Son of man with a kiss?" Then, advancing towards the crowd, He said to them: "Whom seek you?" They answered: "Jesus of Nazareth." And He said: "I am He." And immediately they all fell to the ground. Again He asked them the same question, and, the same answer being given,

8. Finding the three sleeping, what did Jesus say to Peter? Having prayed a third time, who came to strengthen our Lord? What happened in His agony? 9. Returning again to His disciples, what did He say? Who now appeared? 10. What did Judas do? What did Jesus do and say?

He said: "If, therefore, you seek me, let my disciples go away." And they laid hold of Him alone.

11. Peter cuts off the Ear of Malchus.—Then Peter, having a sword, drew it and struck Malchus, the servant of the high-priest, and cut off his right ear. But Jesus said to Peter: "Put up thy sword into the scabbard. The



THE BETRAYAL.

chalice which my Father has given me, shall I not drink it?" And touching the ear of the servant, He healed it. And the disciples, leaving Jesus, fled.

12. Jesus before Annas and Caiphas.—Then the soldiers and servants bound His hands and led Him into the city, first to Annas, the father-in-law of the high-priest, Cai-

11. On seeing Jesus seized what did Peter do? How did Jesus rebuke him? What became of the disciples? 12. Before whom was Jesus first led?

phas. Annas questioned Him concerning His disciples and His doctrine. Jesus calmly answered him: "I have always spoken openly, and in secret I have said nothing. Why ask-est thou me? Ask them who have heard me." Then one of the servants struck Jesus, saying: "Answerest Thou the high-priest so?" "If I have spoken evil," said Jesus meekly, "give testimony of the evil; but if well, why strik-est thou me?" Then Annas, having bound Jesus, sent Him to Caiphas.

13. Jesus before the Sanhedrim.—Now, Caiphas was he who had advised the Jews to put Jesus to death. As soon, therefore, as he knew that Jesus had been taken he assembled the Grand Council, called the Sanhedrim, and sought some pretext to condemn Him to death. Many false witnesses appeared against Him, but their testimony was contradictory. At last two came forward and said that they had heard Him say: "I will destroy this Temple made with hands, and after three days I will rebuild it."

14. Then the high-priest, rising, said to Jesus: "Answer-est Thou nothing to these things which they testify against Thee?" But He held His peace and answered not a word. Again the high-priest said to Him: "I adjure Thee, by the living God, tell us, art Thou the Christ, the Son of God?" Jesus answered: "Thou hast said it. I am." Then the high-priest rent his garments, saying: "He has blasphemed; what need have we of more witnesses? You have heard the blasphemy; what think you?" And they all answered: "He is worthy of death."

15. Peter's Denial.—When Jesus was led into the house of Caiphas Peter and John followed Him, in order to see the end. In the midst of the courtyard there was a fire, to which Peter went to warm himself. A certain woman, seeing him sitting in the light, recognized him and said:

Relate what occurred. To whom did Annas send Jesus? 13. Caiphas having assembled the Sanhedrim, what was done there? 14. When asked by the high-priest if He was the Son of God, what answer did Jesus make? The result? 15. Who followed Jesus into Caiphas' house?

"This man also was with Him." But Peter denied it, saying: "I know not the Man." Soon after one of the servants, pointing him out, said: "This man also is one of His disciples." And again Peter denied his Saviour. After the space of about one hour another man came and



PETER DENIES HIS LORD.

said to him: "Surely thou also wast with Him, for even thy speech doth discover thee; thou also art a Galilean." And Peter began to declare and to affirm that he knew not the Man. And immediately the cock crew, and Jesus, turning, looked at Peter. And Peter, remembering the prophecy, "Before the cock crow thou shalt deny me thrice," went out and wept bitterly.

What did the woman say to Peter? His reply? What occurred soon after? And the third time? What occurred after the third denial? Remembering Jesus' prophecy, what did Peter do?

16. Jesus is mocked and buffeted.—When Jesus had been declared worthy of death by the Grand Council the soldiers and servants, taking Him into the hall, began to mock Him and strike Him and spit upon Him. And they blindfolded Him and smote Him in the face, saying mockingly: “Prophesy unto us, Thou Christ, who is it that struck Thee.” And He answered not a word. When morning was come Jesus was again led before the Grand Council, and again pronounced worthy of death.

17. Judas hangs himself.—Then Judas, seeing that they meant to crucify Him, was moved to repentance, and, going to the high priests, gave them back the thirty pieces of silver, saying: “I have sinned in betraying innocent blood.” But they said to him: “What is that to us? Bear thou the penalty of it.” Then Judas threw the money down in the Temple, and in despair hanged himself with a halter. The chief priests, taking up the money, bought with it a potter’s field in which to bury strangers, and they called the field *Haceldama*—that is, the field of blood.

18. Jesus before Pilate.—Under the Roman rule the Grand Council had not the power to put a man to death without the permission of the Roman governor. The high-priests, therefore, having condemned Jesus, led Him before the governor, Pontius Pilate, to have their sentence confirmed; and a great multitude followed them. When they came to Pontius Pilate they sent Jesus in before him, but the crowd remained without.

19. Pontius Pilate came out, therefore, to the crowd and asked them what charges they brought against the Man. And they told him that He was seditious, stirring the people to rebellion and claiming to be Christ, the King of the Jews. Hearing this, Pontius Pilate went in to Jesus and

16. After He had been condemned by the Council, how was our Lord treated? 17. Being moved to repentance, what did Judas do? What was done with the blood-money? 18. Before whom was Jesus now led?

said to Him: "Art Thou the King of the Jews?" "I am a King," answered Jesus, "but my kingdom is not of this world." Returning to the Jews, Pilate told them that he found no case against the Man. But they insisted, accusing Him of perverting the people from Galilee even to Jerusalem. And to all their charges Jesus answered not a word.



JESUS BEFORE HEROD.

20. Jesus before Herod.—Being told that Jesus was a Galilean, Pilate ordered them to take Him before Herod, King of Galilee, then in Jerusalem. Herod was glad to see Jesus, for he hoped to see Him work some miracle. He questioned Jesus, therefore, in many things, but He made no answer. Then Herod mocked Him, and, treating Him

19. Being asked for their charges against Jesus, what did His persecutors say? What did Pilate then do? Repeat the words of Jesus. The result? 20. Where was Jesus next taken by order of Pilate? How did Herod treat Him?

as a fool, put on Him a white garment and sent Him back to Pilate.

21. Jesus again before Pilate.—Now, Pilate knew that the high-priests had seized Jesus through envy, and he thought to deliver Him by appealing to the people. On festival days it was a custom to release to the people one prisoner, whom they selected. In the prison was a great criminal, a murderer, called Barabbas, and Pilate, bringing him before the people, asked them whom he should release, Barabbas or Jesus. And they cried out immediately, “Barabbas!” “What, then, shall I do with Jesus, who is called Christ?” said Pilate in dismay. And they answered him: “Crucify Him! crucify Him!” Desiring still to save Jesus, Pilate said: “What evil has He done? I find nothing in Him deserving death. I will chastise Him and let Him go.”

22. Jesus is scourged and crowned with Thorns.—Pilate, therefore, had Jesus scourged by the Roman soldiers. They stripped Him, tied Him to a pillar, and, relieving one another, scourged Him. Then in derision they covered Him with a purple garment, and, plaiting a crown of thorns, pressed it down upon His head, and placed a reed in His right hand. And passing before Him, they bent the knee, saying to Him in mockery: “Hail, King of the Jews!” Then they spat upon Him, and, taking the reed, struck Him on the head.

23. Pilate, seeing the pitiable condition to which Jesus was reduced, thought the sight of Him would move the Jews to mercy. He therefore led Him out, clad in the garment of derision and crowned with thorns, and, showing Him to the people, said: “Behold the Man!” But pity they had none. Therefore they cried out the louder, “Crucify Him! crucify Him!” “But,” said Pilate, “I find no

21. How did Pilate try to deliver Jesus? When Pilate appealed to the people what did they answer? 22. What was now done to our Lord? How did they mock Him? 23. What did Pilate now do?

cause of death in Him." And the chief priests answered: "If thou release this Man thou art not Cæsar's friend."

24. Jesus is given up to be crucified.—Hearing these words, Pilate brought Jesus before the judgment-seat, and, pointing him out to the people, said: "Behold your King!" But they answered: "Away with Him! away with Him! Crucify Him! We have no king but Cæsar." Then Pilate, taking water, washed his hands before the people, saying: "I am innocent of the blood of this just Man." And the whole multitude cried out: "Let His blood be upon us and upon our children!" Then Pilate released Barabbas and delivered Jesus unto them to be crucified.

25. Jesus on the Way to Calvary.—Immediately the soldiers tore off the purple garment, and, having clothed Him again in His own gown, placed upon His shoulders the cross whereon He was to be crucified. Crowned with thorns and carrying His cross, He passed through the streets of Jerusalem towards the place of punishment, which is called Calvary—in Hebrew, Golgotha. And two robbers were also led out to be crucified with Him.

26. Weakened by long fasting and loss of blood, Jesus fell three times beneath the weight of the cross. The Jews, fearing that He might die of exhaustion before they could nail Him to the cross, forced a certain man, named Simon of Cyrene, to help Him carry the cross to the summit of Calvary. As they proceeded certain women stood by the wayside shedding tears of compassion on seeing Him. But Jesus, turning to them, said: "Daughters of Jerusalem, weep not over me, but over yourselves and your children. For behold, the days shall come when they shall say to the mountains, Fall upon us, and to the hills, Cover us."

Did the pitiable condition of our Lord move His persecutors? What was their cry? 24. Relate what now occurred before Pilate. 25. Jesus being delivered to His enemies, what did the soldiers do? Where was our Saviour now led? 26. Relate the incidents of the Way of the Cross.

27. Jesus upon the Cross.—When at last they came to the top of Calvary the soldiers offered Him wine mingled with myrrh, but He refused to drink. Then they roughly tore His clothes from off His bruised and mangled body, and nailed His hands and feet to the cross; and upon the cross they placed a title, written in Hebrew, in Greek, and in Latin: “Jesus of Nazareth, the King of the Jews.” With Him were crucified the two thieves, one on His right hand, the other on His left.

28. Bruised, naked, and crowned with thorns, He hung upon the cross. During the three hours of His anguish the soldiers cast lots for His garments, dividing them among themselves. And many of those present, passing in front of Him, blasphemed Him, saying: “Thou that destroyest the Temple of God, and in three days rebuildest it, save Thy own self! If Thou art the Son of God come down from the cross!”

29. In like manner the chief priests and ancients mocked Him, saying: “He saved others: Himself He cannot save.” And the soldiers also mocked Him, offering Him vinegar and saying: “If Thou be the King of the Jews save Thyself.” And one of the thieves who were crucified with Him also reviled Him. But Jesus, praying, said: “Father, forgive them, for they know not what they do.” And the other thief rebuked the blasphemer and said to Jesus: “Lord, remember me when Thou shalt come into Thy kingdom.” Jesus replied: “Amen I say to thee, this day thou shalt be with me in Paradise.”

30. Near the foot of the cross stood Mary, the mother of Jesus, and John, the beloved disciple. When Jesus saw them, turning to His mother, He said: “Woman, behold thy son”; and then to John: “Behold thy mother.”

27. Arrived at Calvary, what awful events here transpired? 28-29. How did His enemies treat our Lord during the three hours of His anguish upon the cross? What of the thieves? 30. What did He say to His Blessed Mother and to John?

And during His agony, from the sixth hour to the ninth, darkness was over the earth. At the ninth hour Jesus cried out in a loud voice: "My God, my God, why hast Thou forsaken me?" After a few moments' silence He said: "I thirst." One of the soldiers, taking a sponge, placed it on the end of a reed, and, soaking it in vinegar and gall, held it to Him.

31. When Jesus had tasted the vinegar, knowing that all things had been fulfilled, He said: "It is finished." Then, in a loud voice, He cried out: "Father, into Thy hands I commend my spirit." And bowing His head, He died. And behold, the veil of the Temple was rent from the top even to the bottom; and the earth quaked and the rocks were broken; and the graves were opened, and the dead came forth and were seen to walk among men.

Section II.—JESUS IS LAID IN THE TOMB—THE JEWS PLACE GUARDS TO WATCH—THE RESURRECTION—JESUS APPEARS TO MARY MAGDALENE—HE MANIFESTS HIMSELF TO THE TWO DISCIPLES AT EMMAUS—HE APPEARS TO THE APOSTLES AND INSTITUTES THE SACRAMENT OF PENANCE—THOMAS'S PROFESSION OF FAITH—PETER'S COMMISSION—THE ASCENSION.

1. His Side is pierced.—Christ was crucified on the eve of the Paschal feast. In order that the bodies might not remain exposed on the great Sabbath day, the Jews asked Pilate that the legs of all three might be broken and their bodies removed. The soldiers, therefore, came and broke the legs of the two thieves, but when they came to Jesus, finding Him already dead, they did not break His legs. But one of the soldiers opened His side with a spear, and there came out blood and water.

Relate the events of our Saviour's agony. 31. What were His last words? What happened as He died? 1. What did the Jews ask of Pilate? Were the legs of our Lord broken? Having broken the legs of the thieves, but finding Jesus dead, what did a soldier do?

2. Joseph of Arimathea.—In the evening Joseph of Arimathea, one of the Grand Council, who was secretly a disciple of Jesus, went in boldly to Pilate and begged the body of Jesus, that he might bury it. Pilate, wondering if He were already dead, sent for the centurion of the soldiers who had crucified Him, and inquired from him. Informed of His death, Pilate gave the body to Joseph, who, with Nicodemus, took the body down from the cross and wrapped it up, with aromatic spices, in linen cloths.

3. Jesus is laid in the Sepulchre.—Joseph owned a garden near where they had crucified Jesus, and in the garden was a new sepulchre, hewn from the rock, wherein no man had been laid. To this they brought the body, followed by Mary, the mother of Jesus, and the pious women who were come with Him from Galilee. And they laid the body in the sepulchre and covered the entrance to it with a great stone.

4. The Sepulchre is guarded.—On the following day the chief priests and Pharisees went to Pilate and said: "Sir, we remember that that seducer said, while He was yet alive: 'After three days I will rise again.' Command, therefore, the sepulchre to be guarded until the third day, lest perhaps His disciples come and steal Him away and say to the people: 'He is risen from the dead,' and the last error shall be worse than the first." Pilate gave them soldiers to guard the sepulchre. And, departing, they sealed the stone which Joseph had placed over the sepulchre, and stationed guards round it to watch.

5. The Resurrection.—At the dawn of the third day there was a great earthquake; and at the same moment Jesus came forth from the tomb, risen to life. And an angel came down from heaven, and his face shone as the sun and his

2. Who begged the body of Jesus for burial? 3. Where and how was Jesus buried? Who were present? 4. Why was the sepulchre guarded? 5. What occurred at dawn of the third day?

garments were white as snow; and rolling the stone back, he sat upon it. The guards, seeing him, were struck with terror and became as dead men; and rising up, they fled into the city and told what had happened.

6. Towards sunrise some pious women brought spices to the sepulchre to embalm the body of Jesus. As they drew



TWO ANGELS DECLARE HIM RISEN.

near to the sepulchre they said one to another: "Who will roll us back the stone from the door of the monument?" But when they came to the place they found the stone already rolled back; and going in, they saw not the body of the Lord Jesus. Wherefore they were much grieved and surprised. And while they were wondering, behold two men

How were the guards affected? 6. What did some pious women find on coming to the sepulchre soon after?

stood by them in shining apparel; and one of them said to the women: "Be not afraid. You seek Jesus of Nazareth, who was crucified. He is not here. He is risen. Go tell His disciples and Peter."

7. Peter and John at the Sepulchre.—The women then immediately returned and told the disciples what they had seen and heard, and their words seemed to the disciples as idle tales; and they did not believe them. But Peter and John, going out, ran together towards the sepulchre. John reached it first, and, stooping down, saw the linen cloths, but he went not in. When Peter came up he went into the sepulchre and saw the linen cloths, and the napkin which had been about His head, apart from the others. Then John also went in, and he saw and believed. The two, therefore, returned to their home.

8. Jesus is seen by Mary Magdalene and by Peter.—But Mary Magdalene, who had by this time returned to the sepulchre, stood without, weeping. And turning around, she beheld Jesus standing near her, but she knew Him not. Jesus said to her: "Woman, why weepest thou? Whom seekest thou?" She, thinking He was the gardener, said to Him: "Sir, if thou hast taken Him, tell me where thou hast laid Him." Jesus said to her: "Mary!" and she knew Him; and she went and told the disciples. The same day Jesus appeared also to Peter.

9. He is seen by two Disciples.—That same day two of the disciples left Jerusalem to go to Emmaus. On the road Jesus suddenly joined them and walked with them, but they knew Him not. And He said to them: "What is this you speak about, and why are you sad?" They answered Him: "Art thou a stranger in Jerusalem and knowest not what has been done there in these days?" Then they told Him

What did the angel say? 7. On hearing this, where did Peter and John go? Relate what they did at the sepulchre. 8. To whom did Jesus first appear after His resurrection? Who else saw Him the same day? 9-10. Relate what happened to the two disciples journeying to Emmaus.

all that had happened, and how certain women of their company had told them that they had seen Jesus that day risen to life. Then He rebuked them, and, beginning with Moses, explained to them all the prophecies relating to Himself.

10. When they reached Emmaus He pretended to go further, but they constrained Him to remain with them. And when they sat down at the table He took bread, and blessed it, and gave it to them. Immediately their eyes were opened and they knew Him. But He vanished from their sight. And rising up, the same hour they went back to Jerusalem and told the apostles all these things and how they knew Him in the breaking of the bread.

11. He appears to His Apostles.—Some time after, when the apostles were assembled together in a room in Jerusalem, the doors of which were closed, Jesus came and stood in the midst of them, saying to them: "Peace be with you! It is I, be not afraid." But they fearing and trembling exceedingly, He said to them again: "Why are you troubled? See my hands and my feet." Then He showed them His hands, His feet, and His side. Then He asked them if they had anything to eat; and taking the broiled fish and honeycomb which they gave Him, He eat in their presence and gave them what remained.

12. The Power of forgiving Sins is conferred.—Again He said to them: "Peace be with you! As the Father has sent me, so also do I send you." And when He had said this He breathed upon them, saying: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained." Then He vanished, the windows and the doors of the room in which they were remaining closed.

13. Jesus appears to the unbelieving Thomas.—Now,

11. To whom and where did Jesus next appear? What did He say and do?
12. Having breathed upon the apostles, what did He say? What power was thus given? 13. When Thomas heard of this what did he say?

it happened that Thomas, one of the twelve, was not with them. When he came in the others said to him: "We have seen the Lord." But Thomas replied: "Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."



JESUS APPEARS TO HIS FAITHLESS DISCIPLE.

14. Eight days after the apostles were again assembled, and Thomas with them. Jesus came, the doors being closed, and, standing in the midst of them, said to them: "Peace be with you!" Then, turning to Thomas, He said to him: "Put in thy finger hither and see my hands; and bring hither thy hand and put it into my side; and be not faith-

14. What occurred eight days after? What did our Lord say to Thomas? How did Thomas reply? Who are blessed? 15. What occurred soon after as the apostles were fishing on Lake Genesareth? What did John then say?

less, but believing." Thomas did so, and then exclaimed: "My Lord and my God." Jesus said to him: "Because thou hast seen me, Thomas, thou hast believed. Blessed are they who, seeing not, yet believe."

15. Jesus again appears to His Apostles.—At the command of Jesus the apostles left Jerusalem and went into Galilee. When they reached the lake of Genesareth Simon Peter and the others, taking a boat, went out to fish. That night they caught nothing. When morning was come Jesus stood upon the shore, but they knew Him not. He commanded them to cast their nets on the right side of the boat, and, doing so, they enclosed a great draught of fishes. When John saw the miracle he said to Peter: "It is the Lord." Peter threw himself immediately into the water and swam to where Jesus stood. The others followed in the boat. As soon as they had all reached the shore Jesus said to them: "Come and eat." And He took bread and fish and gave them to eat.

16. Peter is chosen Vicar.—When they had eaten, Jesus said to Simon Peter: "Simon, son of Jonas, lovest thou me more than these?" And Peter answered: "Yea, Lord, Thou knowest that I love Thee." Jesus said to him: "Feed my lambs." Again Jesus said to Peter: "Simon, son of Jonas, lovest thou me?" Peter again replied: "Lord, Thou knowest that I love Thee." And again Jesus said: "Feed my lambs." Then, for the third time, He said to Peter: "Simon, lovest thou me?" Peter, grieved at this repeated question, answered with warmth: "Lord, Thou knowest all things; Thou knowest that I love Thee." Then Jesus said to him: "Feed my sheep." And predicting to him by what death he should die, He said to him: "Follow me."

What did Peter do? When they had all reached the shore what did Jesus say and do? 16. Outline the conversation which now took place between Jesus and Peter. To what dignity was Peter thus appointed?

17. Peter, turning about, saw John, the beloved disciple, and said to Jesus: "Lord, what shall this man do?" Jesus answered him: "So I will have him to remain till I come, what is it to thee? Follow thou me." This was the third time that Jesus appeared to the apostles. After that He continued to appear to them from time to time, in-



JESUS COMMISSIONS HIS APOSTLES.

structing them in all things which related to the foundation and government of His Church. On the fortieth day He appeared to them for the last time, and commanded them not to depart from Jerusalem until they should receive the Holy Ghost.

18. The Mission of the Apostles.—Then He led them

Having thus made Peter His vicar on earth, what did our Lord predict? 17. As Jesus afterward appeared to His apostles from time to time what did He teach them?

out to Mount Olivet, where, having blessed them, He said to them: "All power is given to me in heaven and on earth. As the Father has sent me, so I also send you. Go, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teach them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world." Then again He raised up His hands and blessed them.

19. The Ascension.—And whilst they looked on He slowly rose from the earth, and a cloud took Him from their sight. As soon as He disappeared two angels, in white garments, stood by them, saying: "Ye men of Galilee, why stand you here looking up to heaven? This Jesus whom you have seen going up into heaven shall come again." Then they all went back to Jerusalem. Many other things Jesus did which are not written. But this much has been written that we may believe Jesus is the Son of God.

18. Having then led His disciples to Mount Olivet, what mission did He give them? What did He then do? 19. Whilst they looked on what occurred? What did the angels then say to the apostles? For what was the Gospel written?

Review.—For what did Jesus and His apostles meet on the first day of Azymes, as told in Sec. I.? What act of humility did our Lord perform on this occasion? What did Jesus now institute? Relate what occurred in Gethsemani. Describe the betrayal of our Lord. What did Peter do? Before whom was Jesus first taken? Outline what occurred when He was before the Sanhedrim. What of Peter's denial? What fate befell Judas? Outline the first examination of Jesus by Pontius Pilate. How was Jesus treated by Herod? How did Pilate seek to deliver Jesus? The result? What did Pilate then order to be done? What was Pilate's final decision? Outline the incidents of Jesus, mournful journey to Calvary. Relate what occurred on Mount Calvary. What of our Lord's Mother and of John? What were our Saviour's last words? —What is told in Sec. II. of the burial of our Lord? What great event occurred on the third day? By whom was Jesus first seen after His resurrection? Relate His next appearance. What of His appearance to the apostles? What power did He confer on His Apostles? What of Thomas? Relate what occurred on Lake Genesareth. What great dignity did our Lord confer on Peter? Having assembled His disciples on the fortieth day on Mount Olivet, what mission did He give them? What were His last words? What now happened as the apostles looked on? For what was the history of our Saviour written?

HISTORY OF THE CHURCH.

The Church in Ancient Times.

FIRST EPOCH.

FROM THE FOUNDATION OF THE CHURCH TO THE REIGN
OF CONSTANTINE.

1. The Church as a Visible Society.—With the descent of the Holy Ghost upon the Apostles on Whit Sunday the history of the Church may be said to begin. On that day St. Peter preached to a vast multitude of Jews, devout men, who out of love for their religion had come to Jerusalem from all parts of the world to take part in the celebration of the feast of Pentecost. So effective was his sermon that three thousand of his hearers were converted and baptized; and thus the Church made its appearance in the world as a visible society.

2. St. Stephen the First Martyr.—The number of its members increased so rapidly, through the preaching and miracles of the Apostles, that the priests and the Pharisees were alarmed. Finding that threats were of no avail, they determined to have recourse to violent measures to crush the new religious movement. A great persecution therefore began. St. Stephen was the first to shed his blood for the name of Christ. He

1. When may the history of the Church be said to begin? What happened on the first Whit Sunday, or Pentecost? What is the reason, then, for saying that the history of the Church began on that day?

was taken outside the wall of Jerusalem and stoned to death. His last words were, "Lord, lay not this sin to their charge." Those who stoned him placed their garments at the feet of a young man, whose name was Saul, afterwards to become the great Apostle, Paul, who looked on and consented to his death.

3. Persecution Continues.—The persecution did not cease with the martyrdom of St. Stephen. It became, on the contrary, more widespread and vindictive. Wherever the Christians were found, they were apprehended and brought before the authorities. Saul of Tarsus, the young man who had consented to the death of Stephen, was most untiring and relentless in his pursuit of the Christians. Few of them were left in Jerusalem save the Apostles. The rest fled to various parts of Palestine and to Antioch. Their dispersion, however, served but as a means, under Divine Providence, for the further spread of the faith.

4. Spread of the Church in Palestine.—At length came a lull in the storm. The Apostles were free once more to resume their preaching undisturbed. Conversions followed quickly. In the next ten or twelve years, flourishing communities of Christians were established up and down Palestine, in Judea, Samaria, Galilee, and beyond its confines, in Syria.

5. The First Christians.—The lives of these early Christians were most fervent and edifying. They assembled, now at one house, now at another, to assist at the Sacrifice which our Lord had instituted at the Last Supper, to partake of the Holy Eucharist, and to join in common prayers. "They were all of one mind and heart and soul. Neither was there any one needy among them." The wealthy gave of their abundance to the poor. Those who had possessions or goods, houses or lands, sold them and brought the price of the things they

2. What led to the first persecution? Who was put to death in it? What was the manner of his death? What were his last words? Who consented to his death? Give, now, the substance of the paragraph whose central point is the martyrdom of St. Stephen.

3. Trace the history of the persecution after the death of Stephen.

4. And the spread of the Church after the close of the persecution.

sold and laid it at the feet of the Apostles, who through the deacons, appointed for that purpose, made distribution to every one, according as he had need.

6. Persecution under King Herod Agrippa.—So far the Apostles had confined their labors chiefly to one country and one race—to the Jews of Palestine. But the time had now come to carry out the commission given to them by our Lord before His Ascension: “Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Another persecution was set on foot by King Herod Agrippa, who, seeing it would please the Jews, aimed directly at the Apostles themselves. St. Peter and St. James the greater, the brother of St. John, were seized and imprisoned. St. James was put to death, thus being the first of the twelve to win the crown of martyrdom. St. Peter, for whom “prayer was made without ceasing by the Church,” was released from prison miraculously by an angel. But owing to the aim and violence of the persecution, the Apostles decided to leave Palestine and set forth on the religious conquest of the world, each to that region which had been allotted to him.

7. Dispersion of the Apostles.—Tradition has left us no certain knowledge of the careers of all the Apostles. St. James the less remained in Jerusalem as its Bishop. St. Andrew, who is called the Apostle of Scythia, after laboring in that far-off land, “seems to have turned southwards into Greece and to have suffered martyrdom on an X-shaped cross at Patras in Achaia.” St. Bartholomew and St. Thomas labored in different parts of India; St. Philip in Phrygia; St. Matthew and St. Matthias in Ethiopia, not in Africa, but to the south of the Caspian Sea; St. Simon in Mesopotamia, and St. Jude

5. Describe the lives of the early Christians in Palestine.

6. Where and for whom had the Apostles labored up to this time? What commission had Christ given them before His ascension? What induced them now to determine to carry out that commission? At whom particularly did Herod Agrippa aim in his persecution? What two Apostles were seized? What happened to them? What did the Apostles decide to do? Why did they come to such a decision? Tell the substance of the paragraph.

in Syria, both making their way later to Persia; St. John, the Beloved Disciple, labored chiefly in Asia Minor. We are told that he was thrown into a caldron of boiling oil before the Latin Gate in Rome, from which he emerged without injury. Banished then "for the word of God and for the testimony of Jesus" to Patmos, an island in the Ægean Sea, he was there favored with that heavenly vision which he recounts for us in the Apocalypse. When released he went to Ephesus, where he wrote the Fourth Gospel. "Little children, love one another" was the constant theme of his preaching until his death, at an advanced age.

8. St. Peter.—St. Peter went first to Rome, the capital of the world, where he permanently established his Episcopal See, as supreme and visible head of the Church. No doubt he evangelized many parts of Asia Minor on his way, Pontus, Galatia, Cappadocia, and Bithynia, as we may gather from his epistles. When the edict of Claudius banished all Jews from the capital, it is very probable that St. Peter returned to Palestine, for he was present at the Council of Jerusalem, which was held during that same year. There is also a tradition that he spent some seven years in Syria as the first Bishop of the See of Antioch.

9. St. Paul.—The work of St. Paul, justly named the Apostle of the Gentiles, is told in the "Acts of the Apostles." He made at intervals three voyages, stopping and preaching at Cyprus, many of the islands of the Greek Archipelago, and various cities in Asia Minor, Macedonia, and Greece. It was his custom to speak first in the Jewish synagogues, from which he was usually driven out by the hostile Jews, and then to address himself to the Gentiles, who received with a more grateful spirit the good tidings of the Gospel. He has told us something of his trials and hardships in words that live in the memory. "Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods, once I was

7. Give the careers of the Apostles after their dispersion, especially of St. John.

8. Of St. Peter. 9. Of St. Paul.

stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren."

10. The Church's Rapid Growth.—The main and most striking fact in the history of the Church during this period, from its beginning to the conversion of Constantine, is its rapid and widespread growth. Even in the lifetime of the Apostles, the Christians were very numerous and to be found in many lands. How many converts are mentioned in the "Acts of the Apostles," and how many Churches in the epistles of St. Peter and of St. Paul! Look at a map of the ancient Roman Empire. See its vast extent. It would include in its boundaries to-day Spain, Portugal, France, England, Belgium, Holland and Germany to the Rhine, Italy, Austria-Hungary, the Balkans, Greece, Asia Minor, Armenia, Mesopotamia, Palestine, Egypt, the northern coast of Africa, Corsica, Sardinia, Crete, Cyprus, and other islands in the Mediterranean. Yet not a province nor a large city in all that huge domain but had its Bishop and Priests and body of lay believers; and outside of the Empire, in places which had been inaccessible to Roman arms, the Gospel had been preached by missionaries of Christ. By the beginning of the fourth century there were about fifteen hundred Episcopal Sees in the world.

11. Obstacles.—Thoughtful Christian men see in this fact something so surprising that they say it cannot be explained without admitting the supernatural intervention of God. They see in it a convincing proof of the divinity of the Catholic Church. For if the Apostles and their successors had

10. What is the most striking fact in the history of the Church during this first period? Were the Christians numerous and widespread even in the lifetime of the Apostles? What is our reason for saying so? What modern countries would be included in the ancient Roman Empire? Was the Church established in many parts of this vast Empire? Was the Gospel preached outside of it? How many Episcopal Sees in the world by the fourth century?

only natural resources to rely on, the Church, far from expanding, would have been checked and brought to naught early in its career. On the one hand, the obstacles to be surmounted, the forces to be subdued, were so great and overpowering, and on the other, the means at the disposal of the Church were so weak and inadequate for the purpose that there was no proportion whatever between them. Naturally speaking, the victory must have gone to the opponents of Christianity, the Church must have failed and been swept away.

The obstacles which the Church had to meet were of three kinds: the first, which was moral, lay in the opposition between the sublime doctrines of the Gospel and the weak and corrupt nature of the pagans; the second, which was physical, consisted in the violent persecutions to which the Christians were subjected more or less constantly during this entire period; the third, which was intellectual, manifested itself in the attacks of the pagan writers.

12. The Church and Paganism.—The first obstacle to the spread of the Church lay in the very nature of the Gospel which it preached. Its doctrines were sublime, contrary to natural inclinations, and radically opposed to the principles of the pagans—to their lives and character. It was “to the Jews a stumbling-block, and to the Gentiles foolishness.”

The Church’s goal was the human mind and heart, and it had to take them captive, not by force of arms, nor the glamour or corruption of wealth, but by conviction and persuasion. It had to convince the mind of the truth and fill the heart with a love of the doctrines of Christ. But the minds and hearts of the Roman people were steeled against the Gospel by the long standing customs and traditions of paganism. Their religion entered in a thousand ways into

11. Can the rapid spread of the Church be explained by natural causes? To what was it due, and of what is it a convincing proof? Show that it is a proof of God’s supernatural intervention. What were the three obstacles which the church had to meet?

their daily lives. It seemed to be part of the empire, whose glory was inseparably bound up with the worship of their false gods.

To become a Christian was to relinquish what had been held by their forefathers for generations and had been ever looked on as sacred, and to believe that one of a despised and wretched race, a Jew, who had suffered the ignominious death of the cross, should be worshipped as God. To become a Christian in those days was to jeopardize, if not to lose, one's life, to forego worldly honors and advantages, and to practise almost constant self-denial, to lead lives that were poor and humble and chaste. But pride, luxury, and indulgence had brought the Romans to that state where they had no desire for spiritual regeneration. The human heart, as we know, can resist not only the arguments of reason, but manifest miracles and the influence of divine grace as well.

It should not surprise us, then, if while large numbers enrolled themselves in the army of Christ, a far larger number remained where they were, unmoved or inimical. The surprising thing is that any were converted at all. Even if the Roman Government, with all its wonderful and efficient organization, had taken sides with the Church, we might well doubt if headway could have been made in the face of such an obstinate and degenerate world. But the Roman Government set in motion its vast machinery and brought into play all its relentless forces, not to aid, but to crush the growing Church. And this brings us to the second difficulty which the Church had to encounter in its progress.

13. The Christians Recognized as a Distinct Body.—After the dispersion of the Apostles in the reign of King Herod

12. State again the first obstacle. What effect did the Church have to produce in the pagans, and what means did she have at her disposal, to make them Christians, i.e. what was the Church's goal? What made it particularly hard for the Church to produce this effect? What did a pagan have to relinquish, and what believe, to become a Christian? What did he jeopardize, and what did he have to forego and practice? What rendered the Romans almost incapable of such sacrifice? What success did the Church have in overcoming this first obstacle?

Explain, now, the opposition between the Church and paganism.

THE BURNING OF ROME.



Agrippa, the Church came more and more in contact with paganism and the Roman population. In the beginning the Christians were not distinguished from the Jews by the authorities of the empire. But as they grew in number and the new converts ceased for the most part to be of Jewish birth, they became clearly marked off and separated in the mind of the Government. Even to the rabble they were distinct and the name of Christian associated with wicked and infamous deeds.

14. The Burning of Rome.—In the year 64 “a fire broke out in the neighborhood of the great Circus at Rome; for six days and seven nights it raged in the Forum and part of the Palatine; then it started anew at the other end of the city, and within the space of three days laid waste the Quirinal, the Viminal, and the Campus Martius. Out of the fourteen sections of the city only four were spared, among them those where the Jewish element was predominant. In their excitement the people accused Nero of causing the fire in order that he might have the opportunity to remodel the city on another plan.” Anxious to free himself from suspicion, the Emperor announced that the Christians were guilty of the crime.

15. Persecution under Nero.—At once the flood-gates were opened, and a torrent of persecution poured down on the innocent and defenceless members of the Church. They were seized in great numbers and put to death with frightful cruelty. Some were beheaded, some crucified, others thrown into the Tiber. By day, exposed to wild beasts or subjected to various tortures, they furnished a spectacle for the amusement of the crowd; and by night, smeared with pitch and fixed in place up and down the roads and in the public squares,

13. After their dispersion, with whom did the Apostles come more and more in contact? Were they recognized by the Roman Authority as a religious body, distinct from the Jews, in the beginning? Were they recognized as such, later? Why? How did the rabble look upon them?

14. Describe the burning of Rome. Whom did the people accuse at first? Why did they readily believe Nero when he accused the Christians of the crime?

their bodies were set on fire, and long lines of human torches lighted up the city with their gruesome glare.

The example of the capital was followed in the provinces. The persecution was soon raging throughout the whole extent of the empire. Old men and young women, boys and girls, were numbered among the multitude of its victims.

16. Martyrdom of Peter and Paul.—It was towards the close of this persecution, which continued, with some few lulls perhaps, until the death of Nero, that St. Peter and St. Paul suffered martyrdom, in Rome. St. Peter was crucified; but out of humility, not deeming himself worthy to die in exactly the same manner as his Saviour, he had asked and was allowed to be crucified with his head downwards. St. Paul, as a Roman citizen of Tarsus, was beheaded, according to the law.

17. Status of Christians.—During the years that followed Nero's persecution, down to the edict of Constantine, the Christians lived, we may say, as sheep among wolves. There were intervals of respite from persecution, but never a time when they might feel perfectly secure. There was a law, likely to be enforced whenever appealed to, which made it criminal to profess the Christian religion. Other laws, too, might be urged against them. They were ever liable, then, to penal prosecution. They were liable, that is, to be denounced by an enemy and summoned before a governor or magistrate and the penalty exacted of exile or confiscation of goods or death.

They were in evil repute, and the most injurious tales were circulated about them—about their doctrines, their worship, and their manner of living. Their belief in one God looked like Atheism; their innocent meetings like

15. Describe the persecution under Nero. How far did it extend? What classes of people were among its victims?

16. What two Apostles suffered martyrdom in this persecution? What was the manner of their death?

17. What was the status or position of the Christians, down to the edict of Constantine? What law in particular might be urged against them? What were they liable to? What was their reputation? How did the pagans regard their beliefs and certain innocent practices? What were

secret assemblies, which the law forbade; their Eucharist and Love-feasts were said to be scenes of depravity and horror, where little children were killed and eaten; they worshipped a mere man, a Jew; their abstension from the civic sacrifices, which to the Romans were a part of the duty of every good citizen, was a menace to the stability of the state. Owing to these calumnies, every public calamity was laid to their charge. "If the Tiber overflows its banks," writes Tertullian, "or if the Nile fails to overflow, if the skies are not clear, if the earth quakes, if famine or pestilence comes, up goes the cry: 'The Christians to the lions.'"

18. The Catacombs.—The faithful met for divine services usually in private houses, but during this period, in times of greater stress, they fled to the Catacombs—those long underground galleries, which had been dug by patient toil till the maze of passages reached incredible dimensions. There they concealed themselves until the fury of the storm had passed; there they attended religious worship and buried their dead.

19. The Ten Persecutions.—Local persecutions, carried on by governors of provinces or magistrates of cities, were more or less constant. Ten persecutions, however, are usually enumerated which were general, for which the Emperors themselves were responsible, beginning with the first under Nero to the last under Diocletian. Some of them were longer, more widespread, and more violent than others. Those under Trajan, Septimius Severus, and Decius were among the most severe, and repeated on a large scale the horrors and atrocities we have described under Nero. But the cruelest, the most systematic and determined was the last.

laid to the charge of the Christians because of these calumnies? How does Tertullian sum up the unjust and absurd attitude of the pagans? Repeat the paragraph.

18. Where did the faithful usually meet for worship? Where, during times of persecution? Describe the Catacombs.

19. Were local persecutions frequent? How many general persecutions were there? Under whose authority were they conducted? Were they all equal in duration, violence, and extension? Which were the most severe? Which was the cruelest and most systematic of all?

20. Persecution under Diocletian.—Previous to this, for some twenty or thirty years, the Church had been allowed to live in quiet, free to pursue its own ways. As a result, it had increased notably in numbers and influence. Large churches began to be erected in the more important towns, and an era of unusual prosperity seemed to be setting in.

But rumors began to spread of a threatened storm and soon it broke. All the forces of the Empire seemed to be gathered up as if for a final struggle. At length the powerful engine of Roman Law was set in action. Christian officers in the army were ordered to apostatize or lose their rank. Four edicts were published, one after another, in quick succession, which threw the whole of Christendom into mourning. By the first, the Christian churches were to be destroyed, the books of Holy Scripture burned, and the Christians themselves looked on as outlaws and deprived of their offices and dignities. By the second, Clerics were to be imprisoned, and by the third, compelled to offer sacrifice under threat of torture; by the fourth, Christians of every class were to repudiate their faith or be condemned to death.

For eight years the persecution continued with unabated fury, the edicts being mercilessly enforced by the governors of the provinces, except in the prefecture of Gaul. Blood flowed like water. At length in 311, the persecution was stopped by an edict of Galerius, the Emperor, on his death-bed.

21. Edict of Toleration.—In 313 Constantine, in conjunction with Licinius, issued at Milan his famous Edict of Toleration, which marks off the ages of persecution from those of the Christian Empire. This edict granted freedom of religious worship to all, declared the Christian Church a lawful organ-

20. What was the condition of the church for a period of twenty years or so previous to the persecution under Diocletian? What was the result of this condition? What were the four edicts published by Diocletian against the Christians? How many years did the persecution continue? When and by whom was it stopped?

21. By whom, when, and where was the "Edict of Toleration" published? What did it proclaim?

ization, and restored to it the buildings and ecclesiastical goods which had been confiscated during the persecution.

22. Effect of Persecutions.—What was the effect on the Church of this dire weapon of destruction, wielded by the Empire so often during so many years for no other purpose than its utter extermination? The Church rose up with undiminished vigor, stronger than ever, under its futile blows. As fast as the victims of persecution fell, new recruits sprang up to fill their ranks. The constancy, the fortitude, and the joy of the martyrs, filled those who saw with wonder. Whence came the surpassing strength of soul which they displayed in the midst of their trials if not from the truth? And many who might have remained pagan, stirred by this thought, felt the influence of grace in their hearts and responded to its call. We may sum up the result of it all in the words of Tertullian: “Semen est sanguis Christianorum.” The blood of the Christians is a seed.

23. Attacks of Pagan Writers.—Side by side with persecution, we find the intellectual forces of the Empire arraying themselves against the Church. Where open violence fails, ridicule and contempt, with subtle argument, may succeed. Pagan writers, therefore, were another foe which Christianity had to meet and overcome.

At first they attacked the Church directly, that is, they endeavored to repudiate its doctrines and to hold up its members to ridicule, although they did not hesitate to distort the one and calumniate the other. Later on, when their sophistries and misrepresentations had lost their force, a new school of writers appeared, who attacked the Church indirectly, that is, they strove to impart to the old pagan worship a new and spiritual significance. Although they failed in their object, which was the overthrow of Chris-

22. What effect did the persecution produce on the Church? How does Tertullian sum it up?

23. What was the third obstacle which the Church had to meet? In how many ways did the pagan writers attack the Church? Explain these ways. What is meant by saying they attacked the Church *directly*, and *indirectly*? Which way was the more effectual?

tianity, the work of the later school proved "by far the most effectual weapon which pagan science ever used against the Church."

24. Church at End of First Epoch.—This age has been rightly called the age of the martyrs and of the catacombs. The Church entered on a long struggle of three centuries with paganism, and though paganism was not dead at its close, the Church emerged from the conflict victorious.

24. By what name has this first age of the Church been called? Against what foe chiefly did the Church struggle during this period and with what result?

SECOND EPOCH.

FROM CONSTANTINE TO THE MIGRATION OF THE NATIONS.

1. Constantine the Great.—The Church had now entered on a new era, far different from that through which it had just passed. Constantine the Great became sole Emperor in 324. Before the battle at the Milvian Bridge in 312, he had seen in the sky the resplendent figure of a cross with the Greek inscription, “In this, conquer.” And adopting it as his standard, he had won his great victory over Maxentius. From that time he had been a Christian in attitude and feeling, though he did not receive Baptism until his last illness.

2. Edicts Favoring the Christians.—As sole Emperor “he began the series of laws, continued by his successors, which forbade heathen sacrifices, and closed or destroyed temples, or ordered them to be changed into churches.” Sunday was made a day of rest, and punishment by crucifixion done away with, in honor of the Saviour. He chose Christians to fill the highest and most influential offices. He made bishops magistrates of the Empire, with the same relative position which they held in the Church, so that the bishops of the great cities became at once men of high rank, those of Rome, Alexandria, and Antioch taking their place among the most considerable personages in the Empire. He declared his wish that all should co-operate with him in spreading the doctrines

1. What transpired in 324 to introduce a new era for the Church? What event made Constantine Christian in attitude and feeling?

2. What series of laws did he inaugurate favoring the Christians? What did he establish and do away with in honor of the Saviour? In regard to political offices, what did he do for the Christians and especially for the

of the true faith, though no one was to be compelled to accept them against his will. Decree after decree was passed, each advancing the Church more and more to that position in the Empire which had been formerly held by the heathen religion.

3. Union of Church and State.—From Nero to Constantine had been a period of persecution by the state; from Constantine to the fall of the Western Empire was one of alliance with the state. The civil power, which had been so hostile to Christianity, was now its friend. There was a close and intimate union between them.

4. Result of Union.—One result of this union was a great and sudden increase in the number of converts, many of whom, no doubt, took the step from other than the highest motives. The barriers, also, which had separated Christian from pagan were broken down, and the influence of the corrupt Roman population could not have been for good on the lives of the faithful. Other results will manifest themselves in the course of the history. But during the reign of Constantine and that of his sons the imperial power put the Church in imminent peril. "A man's foes shall be those of his own household." The Church had withstood successfully attacks from without, it had now to endure more dangerous attacks from within.

5. The Arian Heresy.—Heresies and schisms had already broken out in the Church, but none had made much headway or caused any far-reaching evil effects. A little before this time, however (320), a heresy arose in Alexandria that was to harass the Church for centuries. This was Arianism, which taught that Christ was not truly God. Arius, the founder of

Bishops? What was his wish, publicly declared, concerning the doctrines of the true faith? To what position in the Empire did the Church gradually advance? Repeat the paragraph.

3. In the first period, just finished, what was the relation between the Empire and the Church? In the period we are now going to study what was that relation?

4. What were two of the results of the union between the Church and the Civil power? How did this union affect the Church during the reign of Constantine and that of his sons?

the heresy, was a deacon in the church of Alexandria. He was a man of great learning, subtle mind, and austere appearance, and it was not long before he had won over a large following to his erroneous opinion. When he was excommunicated together with his adherents by Alexander, the patriarch of Alexandria, the question became general, and Arius found still others to support him. Eusebius of Nicomedia openly took sides with him. Not the clergy only, but the laity also, took an interest in the struggle. The disputes between the two sides grew in frequency and bitterness. Constantine, therefore, with a desire to allay the strife summoned, with the consent of the Pope, a General Council to meet at Nicæa in Bithynia in 325.

6. Council of Nicæa.—This was the first General Council of the Church and one of the most memorable in its history. Three hundred and eighteen bishops were present, among them eminent confessors of the faith who had suffered in the last and greatest persecution, under Diocletian. "Some were distinguished for their wisdom, others for ascetic life and endurance, others as sharing both these qualities. There were those who were honored for their length of days, others in the bloom of youth, and some who had but just attained episcopal rank." "Not a few," adds Theodoret, "were eminent for apostolic gifts, and many bore the marks of Christ on their body." There, too, Arius, the heresiarch and Athanasius, the Church's champion stood face to face. Constantine himself gave an example of the true function of a temporal ruler, which, had it been imitated by Christian

5. What heresy arose in the Church about 320? What did it teach? Were there any heresies before it? Who was its founder? What kind of man was he? Did he win a following? What punishment was inflicted upon them? By whom? What Bishop openly took sides with him? What induced Constantine, with the Pope's consent, to summon a Council? Where did the Council meet? Give now a brief account of the beginning and progress of the Arian heresy.

6. What are some of the interesting data of the Council of Nicæa? What part in it did Constantine play? Did he exercise any authority over the wording of the decrees? What did he say to the assembled Bishops, which shows clearly the idea he held of his own position?

Emperors, would have effectually closed the door against the evils that threatened the very life of the Church in after years. He did not interfere in any way whatever with the deliberations of the bishops. He neither made nor took part in their decrees, but recognized them, when made, as the voice of God, and proclaimed them as laws for the Empire. "You," he said to those assembled, "are bishops of the things inside the Church, while I, being appointed by God over the things without, am bishop there."

7. New Rome.—The Nicene Creed, which the priest says in the Mass, was drawn up and subscribed. Arius and two bishops, who refused to sign, were banished. Ordinarily such action would have brought about the gradual extinction of the heresy. But now an event took place, purely civil in itself, which proved, however, the source of unending evils to the Church. It served to revive the heresy and to start that breach between East and West which continued to widen until it resulted finally in their total separation.

Constantine transferred the imperial residence from Rome to Byzantium, or Constantinople, a city built under his own directions on the banks of the Bosphorus. He called it "Nova Roma," New Rome, to indicate that in his designs it was to be for the future Empire what Rome had been for the past.

The See of Constantinople, which had been insignificant, rose at once into prominence. It became more coveted by worldly-minded prelates than Alexandria or Antioch, which owed their origin to St. Peter and ranked in the Hierarchy second and third, respectively, to Rome. All the glamour and prestige of the imperial court was about it, and all the influence of the Emperor was naturally exerted to advance and maintain it in a position of exceptional honor.

7. What famous creed was drawn up at the Council of Nicaea? Who refused to sign their names to it? How were they punished? What event now took place, destined to exert, indirectly, a powerful influence on the history of the Church? What effect did the founding of Nova Roma have on the Arian heresy and on the relationship between the East and the West? Why did Constantine call his new city "Nova Roma"? How did it

Eusebius of Nicomedia, by means of intrigue, was eventually appointed to the See. He was an ambitious and unscrupulous prelate, and as deeply tainted with Arianism, and as tenacious of it, as Arius himself. He, too, had been deposed and banished, shortly after the Council of Nicæa, because of his false teaching; but Constantine, deceived into thinking that he held the Nicene Creed, had recalled and restored him to his See. Skilled in the art of delicate flattery, and in close contact with Constantine while the court was still at Nicomedia, he soon acquired an ascendancy over the Emperor, and became his chief advisor in ecclesiastical affairs.

8. Campaign of the Arians.—Through him Arius was recalled from banishment, though not admitted to the fold, and they began a campaign against the true faith and its defenders. Bishop after bishop in the East was won over. Those who remained loyal were on one charge or another deprived of their Sees. Athanasius, the chief object of their attacks, was banished to Treves.

9. Constantius.—Of the sons of Constantine, Constantius, who ruled in the East, was an Arian. He reigned twenty-four years and was sole Emperor for eight. These twenty-four years are among the saddest times in the long history of the Church. He threw all the weight of his immense power on the side of the heresy.

10. Constantius Persecutes the Church.—By deception, threats and force he induced the Eastern bishops who had been summoned to meet at Rimini to sign a formula ambiguous in terms, but half Arian in tone. At his death the orthodox bishops of the East had been deposed or banished.

affect the See of Constantinople? Who finally, by intrigue, became its Bishop? What kind of man was Eusebius of Nicomedia? What was his history after the Council of Nicæa?

Relate in continuous form the significance on the history of the Church of the building of New Rome.

8. How did Eusebius proceed in his plan for spreading Arianism?

9. Give a few noteworthy facts concerning Constantius and his reign.

10. How did Constantius persecute the Church? What was his treatment of the orthodox bishops?

11. Julian the Apostate.—He was succeeded by Julian, who bears the surname of the Apostate. Baptized a Christian, Julian in his youth had secretly renounced his faith, but once on the throne, he threw aside concealment and openly avowed his apostasy. He deprived the Church of all the rights it had acquired, removed Christians from office in the state and army, and forced them indirectly either to attend the pagan schools or give up hopes of a liberal education. He proclaimed no persecution, yet allowed his magistrates and pagan subjects to torture and slay at will. He wrote three books, "Against Christians," and introduced into the pagan religion many reforms based on Christian models.

12. The Attempt to Rebuild the Temple.—Christ had foretold that there should not be left of the Temple of Jerusalem a stone upon a stone, and Julian, wishing to prove this prophecy false, and so discredit the divinity and the religion of our Lord, set on foot a plan to rebuild the Temple. The Jews needed no invitation to flock to the city in great numbers and aid by all means in their power a project so dear to their hearts. But hardly had the foundations been cleared, when earthquakes, and flames bursting from the ground, destroyed both work and workmen. Instead of rendering the prophecy void, he had been the means of bringing about its literal fulfilment. He fell in battle with the Persians, pierced by an arrow, and is said to have looked up to Heaven, when he felt his wound mortal, and exclaimed, "Thou hast conquered, Galilean!"

13. Return of Liberius and Athanasius.—Julian had permitted the bishops banished by his predecessors to return, in the hope, no doubt, that strife and contention would be thus renewed in the Church. Pope Liberius and Athanasius took possession of their Sees in triumph. The Nicene Faith was reaffirmed, Arianism with other heresies condemned anew,

11. Who was the successor of Constantius? Why is Julian called the Apostate? How did he act against the Church?

12. Why and with what success did Julian attempt to rebuild the Temple of Jerusalem? How did he die?

13. Why did Julian permit the banished bishops to return? What was done by the restored bishops?

and practical measures adopted for reclaiming those who had erred.

14. Valens.—In a few years, however, Valens, an Arian, became Emperor in the East (364). The Catholic bishops were again banished, and the Arians free to continue their ravages in the fold. So it went on until the accession of Theodosius the Great, during whose reign the Creed of Nicæa found universal acceptance in the East as well as in the West; and Arianism, partly through the Emperor's stringent measures, and partly through the labors of the great Doctors, Basil and the two Gregories, of Nazianzus and Nyssa, and partly through its own dissensions, gradually died out and disappeared from one end of the Empire to the other.

And yet it was by no means expelled from the world. A new condition of things had already begun, in which Arianism would still play a part—a condition, however, in which the Church had to face a problem and pass through a crisis, as different from the second, just elapsed, as the second was from the first.

14. How did Valens treat the Catholic bishops and the Arians? What was the fate of the heresy under Theodosius the Great? Was it entirely extinguished,—outside the Empire as well as within?

THIRD EPOCH.

FROM THE MIGRATION OF THE NATIONS TO THE CORO- NATION OF CHARLEMAGNE.

1. The Visigoths Become Arians.—The Western Empire was invaded and overrun by numerous tribes of barbarians who dwelt beyond its confines on the other side of the Rhine and the Danube. The invasions began in 376, when the entire nation of the Visigoths was allowed to settle in Mœsia on condition that they would become Christians. Valens, who was then Emperor, sent Arian missionaries to them, and the Visigoths became Arians. Through them neighboring tribes became infected with the same heresy.

2. The Invasions of the Tribes.—In 378 the Visigoths rose up against the Romans, whom they defeated in the battle of Adrianople, where the Emperor Valens lost his life. From then till 568, with few interruptions, one tribe after another descended on the various provinces of the West. The Romans, who had become accustomed to peace and no longer enlisted in their armies, made little resistance and were easily overcome.

3. The Settlement of the Tribes.—It is needless to trace the movements of these restless bands as they wandered about Europe during the fifth century. Not a part of the Western Empire but was visited and devastated. Even far off Britain became a prey for the Angles, Jutes, and Saxons.

1. By whom was the Empire invaded and overrun? When may the invasions be said to begin? How did the Visigoths and neighboring tribes become Arians?

2. Trace briefly the invasions of the tribes—the beginning and duration of the invasions—and the reason for the Romans' lack of resistance.

Italy beheld in turn Visigoth, Hun, Vandal, Ostrogoth, and Lombard on her shores, ruling or despoiling. Rome itself was repeatedly besieged, taken and plundered. Gaul, Spain, and Africa fared worse. At length we find the Vandals established in Africa, the Visigoths and Sueves in Spain, the Franks, Burgundians, and Alamanni in Gaul, and Lombards, last of all, in Italy.

4. Conditions Facing the Church.—The conditions in which the Church found itself from 400 to 800 were very different from those that had previously existed. But the history is the same as before. New difficulties arose, new forces threatened destruction, only to be overcome. First there were the confusion and horrors that accompanied the invasions while German barbarians were settling like vultures on the various provinces. During this time many cities were razed to the ground and others reduced to mere fortified villages; the countries were wasted, monuments destroyed, peasants killed or taken captive, natural ties disregarded, neither age nor sex nor dignity respected or spared. At the end of it little remained of the old Roman civilization.

Next we see many independent states. In each of them the German invaders are the rulers, the Roman population the subjects; the former were Arians or pagans, the latter, for the most part, Catholics. There were persecutions here and there; and in Africa, under the Arian Vandal, Genseric, the Church was subjected to cruelties unsurpassed by those under the worst of the Roman Emperors. Whole countries had been forced at once into barbarism or infidelity. In Britain faith and civilization had been alike trampled out by the northern pirates, and little of the true religion was left wherever Saxon and Frank spread their conquests. The Catholic

3. Trace the extent of the invasions and final settlement of the tribes.

4. What were the conditions faced by the Church from 400 to 800, and what its history? What was the state of things while the Germans were actually invading the Empire? What was the condition when they had become settled in various districts? Were there persecutions then? What was the state of religion and civilization in whole countries, in Britain,

population, made up of Romans, was reduced in numbers and lowered in social position.

In the midst of these discouraging conditions the Church worked wonders. The German people were turned into Catholics, the German rulers into Christian kings. We have at the end of the period the formation of Christendom, a family of nations, united by the bond of faith, each Christian and acknowledging the successor of Saint Peter as the Head of the Church and supreme in all matters of religion.

5. Alaric and the Visigoths.—Let us trace briefly the course of events. In 410 Alaric with an army of Visigoths stormed and sacked Rome. He dealt mercifully, however, with the people. Only those who took up arms were put to the sword. The rest were spared, and churches and public buildings were left untouched. After his death the Visigoths made their way into Spain and founded a kingdom. Under Reccared (586–601) the entire nation was received into the Church by Pope Gregory the Great. It became the most flourishing and advanced of the new kingdoms, but in the early part of the eighth century it was conquered by the Saracens.

6. Attila and the Huns.—Attila, the Scourge of God, with hundreds of thousands of savage Huns descended upon Italy in 452. Three cities were taken by assault and given up to pillage and destruction. Then he made ready to visit Rome with a like fate. It was not the Roman army, but the Roman Pontiff, Saint Leo the Great, who went forth and met the Conqueror. Whatever happened at the interview, Attila desisted from his designs, and Rome was left unmolested.

7. Genseric and the Vandals.—Three years later came the Vandals, under Genseric, from Africa. Leo again went forth. But the Vandal was more savage than the Hun. The Pope could succeed only in saving his people from massacre and

and where Saxon and Frank had conquered? With what success did the Church labor in the midst of these conditions? What do we find at the end of the period—about 800? Sum up the conditions faced by the Church during these two centuries.

5. Give a brief account of Alaric and the Visigoths.

6. Of Attila's descent on Italy and interview with Leo the Great.

the city from burning. The houses were plundered, and such the pillage and spoliation inflicted that Vandalism has come to mean the passion for destruction.

The once flourishing church of Africa was brought so low by the persecutions of the Vandals that it never regained its ancient splendor. The Vandals themselves were practically exterminated by Belisarius, who had been sent with an army into Africa by Justinian, the Emperor of the East. Africa became a province of the Eastern Empire until its conquest by the Mohammedan Arabs, when the Church utterly disappeared from the Continent.

8. Fall of the Western Empire.—Rome never recovered from the blow of Genseric. Its material glory and prestige waned. The Emperors of the West became mere puppets in the hands of the commanders of the army, which was composed of German mercenaries. In 476 the last of the Western Emperors was dethroned, and Odoacer, the son of a Scyrrian chief, ruled Italy as Patrician, under the Emperor of the East.

Odoacer was defeated by Theodoric the Great, who distributed one-third of the lands in Italy to his Ostrogoths. He resided in Ravenna and ruled from 493 to 526. After his death Justinian, the Emperor of the East, sent an army into Italy, first under Belisarius, then under Narses. The Ostrogoths were defeated and disappeared from history. Italy became an Exarchate of the Byzantine Empire, with the Seat of the Exarch at Ravenna.

In 568 the Lombards, the last of the German peoples to invade the Empire, overran the country anew. They first occupied the district north of the Po, ever since called Lombardy, and then began the conquest of the rest of Italy. Rome and Ravenna, though repeatedly attacked, were not overcome and continued to be held by the Greek Emperors.

9. The Pope and the Lombards.—During the period of the Lombard invasion and of the tumultuous years preceding,

7. Of Genseric and the Vandals.

8. Of the Western Empire from Genseric's attack to its fall, and from then to the Lombard invasions.

the people of Rome and of the rest of Italy came to regard the Pope more and more as their natural leader. He was forced, in the circumstances, to charge himself with the care of public affairs. The Emperor was at Constantinople, and his officers in Italy accepted gladly the aid and counsel of the Pope. Leo the Great had twice saved Rome from destruction. It was due no less to Gregory the Great and his successors that the Lombards failed to bring utter ruin on the country. Even after their conversion to the faith, the Lombards continued to treat their Italian subjects harshly. The one ambition of their kings was to bring all Italy under Lombard rule, with Rome for the capital. At length Aistulf took Ravenna and then turned against Rome. Pope Stephen II sent message after message to the Emperor at Constantinople to send an army for the city's defense. As no attention was paid to his entreaty, he turned his eyes to the West, where a new nation had come into prominence, with all Gaul under its sway.

10. Conversion of the Franks.—The Franks had crossed the Rhine in the early years of the German invasions. They established themselves in the northern part of Gaul and gradually increased their territory. They were still pagans when Clovis, the first of the Merovingian kings, united the various tribes into one kingdom. He then began the conquest of Gaul. His wife, Clotilda, was a Catholic and saint. In the battle of Zülrich, when sorely pressed by the Alamanni, he swore to embrace the faith of his wife if Christ would give him the victory. The victory was won, and Clovis and three thousand of his warriors were baptized by St. Remigius, Bishop of Rheims.

11. Conquests of Clovis.—The Franks remained loyal to the Church and carried the true faith with them in their future

9. How came the Popes to acquire such influence and power in temporal things in Italy? What did Rome owe to Leo the Great and Gregory the Great? What was the ambition of the Lombards? What finally induced Pope Stephen the Second to turn for help to the West?

10. Give a brief account of the Franks and their conversion.

conquests. Clovis and his successors extended their Empire until it included the territory occupied to-day by France, Belgium, the Netherlands, and a portion of western Germany.

12. Pippin the Short.—After 638 the kings of the Merovingian line were kings only in name. The real power was wielded by the mayors of the palace. One of them, Pippin of Heristal, succeeded in getting the entire kingdom under his control. Charles Martel, his son, strengthened the position. After him Pippin the Short became so secure in power that in a General Assembly of the Nation he was raised on the shields of the counts and dukes, anointed by St. Boniface and blessed by the Pope, and thus became the first king of the Carolingian line in 752.

13. The States of the Church.—It was to Pippin that Stephen II turned in his extremity. The Pope crossed the Alps and was received with every mark of respect and reverence. Pippin set out for Italy with an army and defeated Aistulf, who sued for peace and promised to restore the places taken from the Romans. When Aistulf broke his word, Pippin returned for a second time to Italy, besieged him in his capital, and made the kingdom of Lombardy subject to his own. Then he handed over the Roman cities recently occupied by the Lombards, not to the Emperor of the East, but to the Pope, as a free and independent possession. Henceforward the Popes ruled a large district in central Italy, from Ravenna to a point south of Rome, known as the "States of the Church."

14. Charlemagne.—Charlemagne, who succeeded Pippin, was, among temporal rulers, the greatest figure of the Middle Ages. He succeeded in uniting all the German peoples into one great Christian Empire. He consolidated the kingdom left him by Pippin; he subdued the Saxons in a long series of

11. What part did the Franks play in the spread of the Faith? How far did the conquests of Clovis extend?

12. Trace the decline of the Merovingian and rise of the Carolingian Kings. 13. Trace the origin of the States of the Church.

14. Tell briefly of Charlemagne, his work, and the extent of his Empire.



CHARLEMAGNE.

wars; he made himself king of the Lombards, who had again attacked the States of the Church, and confirmed the donation of Pippin. His Empire included France, Belgium, the Netherlands, Germany, and northern Italy. In the East it extended to the Elbe, in the West, as far as the Ebro.

15. Holy Roman Empire.—On Christmas Day, 800, Charlemagne was crowned by the Pope in St. Peter's and proclaimed Emperor. By this act the Western Empire, which had been overthrown in 476, was restored, but with new and characteristic features. The Emperor was the acknowledged protector of the Church. He was looked on as the president of a federation of Christian sovereigns, and the Head of a family of Christian Nations. It was his duty to defend the Church, to assist her in her various works, to be the guardian of her rights and a peacemaker among Christian princes. The Pope was supreme in all matters of faith and morals, the Emperor in all that was purely secular or political. This was the foundation of the "Holy Roman Empire," which played no insignificant part in the religious and secular life of the Middle Ages.

16. Monasticism in the East.—The influence exercised by the monks in the West was widespread and varied. The monastic life began in Egypt in the fourth century and grew rapidly. St. Basil the Great held it in high esteem, and drew up a rule for the monks in Asia Minor, which became extensively adopted in the East.

17. Monasticism in the West—St. Benedict.—The new mode of life became known in the West mainly through the writings of Athanasius, and monasteries sprang up in several places. One near Tours, founded by St. Martin, another on the Island of Lerins, by St. Honoratus, and that of St. Victor near Marseilles, by John Cassian, were long and widely famous.

15. What happened in St. Peter's on Christmas Day, 800? What did this act signify, what did it restore? What was the position of the Emperor and of the Pope in the new Western Empire? What was its foundation?

16. Where and when did the Monastic life begin? Whose rule obtained sway in the East?



ST. BENEDICT.

It is St. Benedict, however, who is considered the real founder of monasticism in the West. He established the world-renowned Abbey of Monte Cassino in 529, which became the Mother Cloister of the whole Order, a home and center of learning and religion. There he drew up his famous Rule, so adapted to the Western character, so wise and so filled with the spirit of God, that it was recommended by Popes and kings, and became quickly accepted by the monks of the West.

Wherever they settled, the Benedictines brought with them a high degree of culture and civilization. Through them wildernesses were turned into cultivated fields; and in their monasteries were preserved, at the cost of much care and labor, the literary treasures of antiquity. It was due in great measure to their zeal and activity that the faith took root and flourished among the German barbarians. The heathen Northmen who had conquered Britain and crushed out its Christianity, were the first to attract their attention. But before that time Ireland had been brought within the fold.

18. St. Patrick—The Conversion of Ireland.—St. Patrick was probably born and certainly brought up in Brittany. In his sixteenth year, he was taken captive by a band of Irish freebooters, and sold as a slave to an Irish chief, in the county of Antrim. For six years he tended his master's flocks, when he escaped and made his way to France. He finished his studies in the Monastery of St. Martin of Tours at Marmoutier and in that of Lerins. In 431 he was consecrated Bishop and sent by Pope Celestine I to preach the Gospel in Ireland.

He sailed up St. George's Channel to the mouth of the Boyne, where he halted. On landing, a group of the natives gathered round him, and heard for the first time in their own sweet tongue the tidings of redemption. From there he pro-

17. How did the Monastic life become known in the West? What three Monasteries became famous? Who is considered the real founder of Monasticism in the West? What world-renowned Abbey did St. Benedict establish, and what was the character and influence of his famous Rule? What did the Benedictines accomplish for culture and religion?

18. What were the leading events of St. Patrick's life? Tell the story of the conversion of Ireland.



ST. PATRICK.

ceeded to Tara, where all the chieftains of the Island had assembled for the celebration of a feast. Though opposed by the Druids, he was allowed to speak to them on religion. Leaghaire (Lear), the overking (the Ardrigh), and a vast number of his subjects were converted.

From that time on it is one continuous story of conquests to the faith. At Killala ten thousand, at his first preaching, came into the fold. Seven years he remained at Connaught, seven in Ulster, the same number in Leinster and Munster, and at the end of that period each had thrown aside its pagan beliefs to receive with enthusiasm the true faith of Christ. In the Saint's own lifetime, the entire Island became literally dotted with churches and institutions dedicated to God's worship and the advancement of His interests. It is the rapidity no less than the depth of it all that astounds us. He found Ireland the home of a Druid rite, he left it, what it has ever since remained, an Island of Saints.

19. Monasticism in Ireland.—St. Patrick introduced Monasticism in Ireland. After his death the monasteries multiplied rapidly. They were not only homes of prayer, but centers of education, and places of shelter for the scholars who fled from England and the Continent at the invasion of the barbarians. It was the land of scholars as well as of Saints, "the storehouse of the past and the birthplace of the future," during the seventh, eighth and part of the ninth centuries.

20. The Irish Missionaries.—From Ireland went forth St. Columba and twelve companions to Scotland, and founded the island Monastery of Iona, and converted the Picts and Scots; St. Columban with St. Gall and others to Brittany, thence to Burgundy, and founded the Monastery of Luxeuil, at the foot of the Vosges Mountains. They passed to the Alamanni, on the shores of Lake Constance, where St. Gall

19. Who introduced Monasticism into Ireland? Did it flourish after St. Patrick's death? What purposes did the monasteries fulfil? What was the reputation of Ireland during the seventh, eighth, and part of the ninth centuries?

20. Name some of the famous Irish Missionaries and recount some of their labors.

remained to found the Monastery of St. Gall. He left at his death almost the whole nation converted to the faith. St. Columban crossed the Alps into Lombardy, where he received from the king a tract of land in the Apennines called Bobbio, which became a stronghold of faith in northern Italy. St. Fursey labored in the region of the Marne in France; St. Killian, in Franconia, and was martyred at Wurzburg; St. Ferghil (Vergilius), in south Germany, and was appointed Bishop of Salzburg; St. Rumbold and St. Livinius, in Belgium. These are only a few of the hundreds of missionaries who left Ireland to labor on the Continent and found monasteries all over Europe.

21. St. Augustine's Work in England.—Gregory the Great, while still a monk, had been struck by the beauty of some English boy slaves whom he saw one day exposed for sale in the marketplace of Rome. When he learned who they were, he desired ardently to go as a missionary among the pagan invaders of Britain. On becoming Pope, he sent forty monks from his own monastery to England, with Augustine at their head, whom he consecrated Bishop. They arrived in Kent, where they were kindly received by the king, whose wife was a Catholic. Establishing themselves at Canterbury, they soon converted the inhabitants of Kent. Before the death of Augustine in 605, Christianity had secured a firm foothold in Britain.

22. St. Aidan's Work in England.—But Augustine and the Roman monks were not the sole missionaries in England. Irish monks from Iona had been requested to labor in Northumbria by King Oswald, and under St. Aidan had established a monastery on the Island of Lindisfarne. From there they preached the faith through Northumbria and middle Anglia, and were so successful that some think St. Aidan, rather than St. Augustine, should be called the Apostle of England.

21. Relate the circumstance that led to the conversion of England. Describe St. Augustine's work.

22. Were the Roman monks and Augustine the only missionaries in England? What induced the Irish monks to enter England? Where did they establish a famous monastery? With what success did they labor?

23. Venerable Bede and Alcuin.—During the eighth century, learning and religion alike flourished in England. Many were the Saints and scholars who left its shores to evangelize and educate on the Continent. Among its scholars, the most eminent for depth and extent of knowledge was the Venerable



ST. BONIFACE.

Bede. Among those who labored in Europe, the most famous were Alcuin, whom Charlemagne summoned to his court to revive learning, and Boniface, the great Apostle of Germany.

24. St. Boniface—The Conversion of Germany.—The conversion of the Germans belongs to the Anglo-Saxon monk, Wynfrith, who was born at Crediton in Devonshire in 680. He preached the faith where it was unknown, across the

23. What was the state of learning and religion in England during the eighth century? Name three of its very famous men.

Rhine; he purified it where it had grown corrupt; and left the churches which he founded well organized and firmly established. He began his missionary work in Friesland in 716, but owing to many obstacles returned to England. The next year he went to Rome and received from Gregory II the mission to convert the Germans. His efforts were most successful in Thuringia and Hesse. He returned to Rome, was consecrated Bishop, and received from Gregory the name of Boniface (723-724).

His success was even more conspicuous on his return to Germany. At Geismar he gave the death blow to heathenism by felling the oak sacred to the thunder-god Thor. He had a chapel built out of the wood, and dedicated it to the Prince of the Apostles. Several monasteries were founded, and owing to the increase of his mission, many priests and nuns came to aid him from his own country.

25. Organization of the Church in Germany.—From Thuringia he passed to the Franks, where Christianity had sadly degenerated. In 732 Gregory III sent him the Pallium, with authority to erect new Bishoprics and consecrate Bishops to fill them. In 738 he paid a third visit to Rome, where he remained a year. Returning as legate of the Holy See, he manifested more than ever his great powers of organization. He set in order the Church of Bavaria, divided Germany into thirteen Bishoprics, united them under the metropolitan See of Mainz, and bound them inseparably to Rome. He held Synods in Gaul, and did away with many abuses, and brought about much-needed reforms. "His work was as necessary in paving the way for the Empire of Charlemagne as was the sword of Charles Martel or Pippin the Short."

24. To whom does the conversion of the Germans belong? Give a very brief and general outline of Boniface's work. Where did he first labor as a missionary? Trace his after missionary career in Germany.

25. Continue his career to 738. How did he manifest his great powers of organization? Was his work of any value as a preparation for Charlemagne's Empire?

26. Death of Boniface.—His work in Germany was finished and Boniface was now an old man; but his zeal was as ardent as ever, and his eyes turned once more to the land for whose conversion he had first labored in early manhood. He resigned the See of Mainz, and accompanied by a number of fellow workers descended the course of the Rhine, and entered Friesland. Many thousands received Baptism; but the next year (755), instead of the Neophytes whom he expected for Confirmation, there suddenly appeared a band of pagans, who put Boniface and his fifty-two companions to death. His body was found by the Christians and removed to the Abbey of Fulda, which he had founded and to which he was accustomed to retire every year to spend some days in meditation and prayer.

27. End of Ancient Civilization in the West.—By the time of Charlemagne the old Roman civilization had come to an end in the West. Everything was new, government, art, language, law. The Romans and the Germans, after the conversion of the latter, had freely mingled and intermarried. The whole population was Catholic, but half barbarous, compared with the people of the Empire before the invasion. The Church's work in the future was to civilize and educate as well as to impart a deeper spiritual life.

The Byzantine Empire, having been free from German invasions, preserved the ancient civilization; but the Church in the East was drifting more and more from union with Rome. Disputes were frequent. The Greeks despised the Romans and were jealous of the authority of the Holy See. After Arianism had been vanquished, other heresies arose. The Bishops of Constantinople were subservient to the Emperor, who used them for his own purpose. He made

26. Describe the last labors and death of Boniface.

27. In the West, what had become of the old Roman Civilization by the time of Charlemagne? What things were new? Had the Romans and the Germans remained aloof from each other? What was the state of the population in regard to religion and civilization? What, therefore, was the work of the Church to be in the immediate future?

and deposed them, he interfered with ecclesiastical affairs, and even strove to define dogmas of faith. At length the schism which Eusebius of Nicomedia had conceived, Photius in worse times accomplished. The second and final separation took place when Michael Cerularius, the patriarch of Constantinople, was excommunicated in 1054 and succeeded in winning the support of the Eastern clergy and people. Many attempts at reunion have been made since that time, but the Eastern Church continues to remain in schism.

In the East, what was the fate of the Ancient civilization? Why was it preserved there, and not in the West? What were the causes that led the Greek Church to separate itself from the Holy See? Under what patriarch of Constantinople did the final separation take place? Repeat the substance of the two paragraphs.

The Church in the Middle Ages.

FIRST EPOCH.

FROM THE RESTORATION OF THE WESTERN EMPIRE
TO GREGORY VII.

1. Character of the Epoch.—During this epoch, the Church endured most bitter trials, and passed through most insidious and menacing dangers. She saw Europe invaded by new tribes of barbarians; Italy, France, England, Ireland, and Germany, repeatedly overrun and harassed; their civil and religious monuments laid waste. The work of the fifth century had to be commenced anew. She saw simony and laxity pervading the ranks of the clergy, and the most exalted See of Christendom enslaved. She saw schools and churches closed, piety ebbing away, and ecclesiastical discipline despised. On the other hand, she saw the barbarians converted through the zeal and labors of apostolic men, the Papacy, before the epoch was over, shaking off her fetters and setting her hand to the work of redeeming society and reforming the Church.

2. sufferings of the Church in France.—Charlemagne died in 814. By 870 his kingdom was broken up into three parts, which correspond very closely to the Germany, France, and Italy of to-day. In France the Church suffered greatly, owing to the political confusion which followed the breaking up of the Empire. Bishops were unjustly deposed or driven

1. What were the conditions that confronted the Church during this epoch?

2. What befell the Church in France after the breaking up of the Empire in 830?

from their Sees, the property of the Church fell into the hands of plundering nobles, schools were abandoned, and all authority despised. The Normans, who had invaded the empire in 830, advanced as far as Paris, pillaging churches and destroying monasteries, convents, and schools.

3. Restoration of Orders and Prosperity.—The French episcopacy, even in the darkest hour of anarchy, possessed men of true apostolic zeal and courage. When Hugh Capet, in 987, gave to France a new race of kings, he found the bishops willing and able to co-operate with him in the restoration of peace and authority. They held eighty important synods during the eleventh century, and were aided in the work of reform by the monks of the celebrated Monastery of Cluny. Before the close of this epoch, the Church in France had passed through its most trying ordeal, and entered on an era of great prosperity.

4. The Church in Germany.—While the Church was suffering elsewhere, it flourished in Germany. Harmony reigned between the bishops and the rulers. Emperors and kings appointed the most worthy members of the clergy to episcopal Sees, and the bishops in turn sustained with all their authority the royal power. This policy, begun by Conrad I (911–918), was continued through his successors to Henry III (1039–1056), who were all zealous and wise protectors of the Church.

In the eleventh century, however, abuses crept in. Simony and investiture were fostered by the Archbishop of Bremen during the minority of Henry IV. The efforts made by Henry, after he ascended the throne, to perpetuate these abuses, brought on a conflict between the Papacy and the empire which lasted through two centuries.

5. The Church in Italy.—The peace enjoyed by Italy, after the conversion of the Lombards and the supremacy of the

3. Who became king in 987? How did the French Bishops aid him? Who else aided? What was the result?

4. Did the Church suffer in Germany as elsewhere? Why? What evils arose in the eleventh century? To what did Henry IV'S efforts to perpetuate these abuses lead?

Franks, was only of short duration. With the division of Charlemagne's empire began an era of anarchy for the Italian Church and State. Local but powerful tyrants sold bishoprics and other Church benefices to the highest bidders. The invasion of the Hungarians from the northeast, and of the Saracens from the south, added to the general confusion, and increased the evils. The Church property which was not destroyed fell into the hands of simoniacal bishops and priests, whose bad example destroyed ecclesiastical discipline.

6. The Church in England.—From the time of the conversion of the Anglo-Saxons, the English Church had grown rapidly in numbers and virtue. But the invasions of the Danes brought a sad change. Churches were reduced to ashes, and thousands of priests and monks murdered; discipline was disregarded, and barbarism and immorality invaded alike Church and State. This condition lasted, with the exception of a few years, until the time of William the Conqueror.

7. The Church in Ireland.—After the year 795, Ireland was repeatedly invaded and ravaged by the Danes, who, wherever they went, destroyed Churches and institutions of learning. The Irish clergy were unable to hand down their traditional learning and religious spirit. Abuses grew up. Bishops, abbots and priests often drew the sword in defence of their country and were found in the thickest of the fight. The evils which afflicted the Church in Ireland, however, were far less than those which she had to endure at the same time in England, France, and Italy.

8. Conversion of Barbarous Tribes.—While the Church was struggling and suffering among the Christian peoples of Europe, she carried the light of faith to the barbarous tribes of the North and the East. The Danes and Swedes were converted by St. Ansgar, who deserves to be ranked with St. Patrick, St. Augustine, and St. Boniface. In Norway the

5. What were the conditions in Italy after the division of Charlemagne's Empire?

6. What followed the conversion of the Anglo-Saxons? the invasions of the Danes? How long did this condition last?

7. What followed the Danish Invasions of Ireland?

Gospel was first preached by English missionaries. The year 1030 saw the conversion of the entire people. Slavonian tribes inhabiting the country from the Elbe to the Don and from the Baltic to the Adriatic Sea, and the Chazars were brought into the fold by the labors of the two brothers, St. Cyril and St. Methodius. The conversion of the Hungarians also took place during this epoch.

9. Greek Schism.—All this time the eastern empire was falling into complete decay, and was more and more poisoned with heresy. In the face of the invasion of Mohammedanism, it was surrendering province after province, till little was left save the city of Constantinople. Worst of all, at the instigation of Photius, an intruded patriarch of that city, and subsequently, after a lapse of two hundred years, of Michael Cerularius, his successor, the eastern portion of the Church revolted against the obedience to the Holy See, and eventually tore from the unity of the Church all that remained of the Greek Empire.

10. Feudal Tenure and Investitures.—The evils of simony and immorality, so widespread at this time, were due to lay investiture, and lay investiture itself grew out of the feudal system. We must say something, then, of these two sources of abuse, and trace the evils that sprang from them.

When the Teutonic tribes became masters of Europe, they confiscated one-third to two-thirds, or, as in the case of the Lombards, all of the landed property of the conquered provinces. The land was at first held as independent possessions; but soon it passed under the control of barbarous kings, who bestowed it as tenures. The landed property of the Church suffered the same fate, so that by the ninth century many, if not all, of the possessions of episcopal churches were held by the system of feudal tenure.

According to this system, newly elected bishops took the

8. Relate how the Church spread in the midst of her struggles and sufferings.

9. What great schism occurred in this epoch? Who were the leaders of this revolt?

oath to become the king's vassals and to subject themselves to his jurisdiction. The taking of the oath was followed by the investiture of the temporalities of the See, which the feudal lord granted by giving to the new bishop the crosier and the ring, as emblems of episcopal rank and power.

11. Evils Arising from Investitures.—The investiture and vassalage of bishops became, in the ninth and tenth centuries, the source of great evils. Bishops, as vassals of the king, were obliged to pass much of their time at court, where they acquired a worldly disposition, destructive of the ecclesiastical spirit. They were also bound to follow their liege lord in war, and this military service was most incompatible with the duties of the bishops.

To secure bishops friendly to them, barbarous and despotic rulers abused the right of making or recommending or confirming appointments to vacant bishoprics, and thereby destroyed freedom of ecclesiastical elections.

12. Anarchy in Europe.—The disintegration of the Frankish Empire was hastened by the invasions of the barbarians. Dukes, counts, and other great landholders, became more or less independent sovereigns in their own districts. The result was an approach to anarchy in all the countries of Europe, from which Germany alone partially escaped. Each petty ruler exercised supreme authority in his own dominion, and usurped rights and prerogatives formerly enjoyed only by kings and emperors.

13. Degradation of the Clergy.—Among the rights which they usurped was that of naming bishops, abbots and others to ecclesiastical offices. They thought only of their own aggrandizement in their appointments. The views of the Church as to the worthiness of candidates were cast aside. They did not consider piety, learning, virtue, or personal merit, as necessary qualifications for the episcopacy.

10. Describe the origin of Feudal Tenure. How did this affect Bishops?

11. Describe the evils arising from Feudalism and Investitures.

12. What led to anarchy in Europe?

13. Describe how Bishops and other ecclesiastics were appointed by evil rulers in this period.

14. The Religious Orders Attacked.—Nor did the religious orders escape the calamities of the times and the avarice of iniquitous temporal rulers. Rich abbeys were either given as presents to dissolute laics or sold to unworthy ecclesiastics. Monks were driven from their monasteries, and many sought a living in the world, where they lost the spirit of their vocation.

15. Demoralization of the People.—The degradation of the regular and secular clergy brought about demoralization in the laity. People grew worldly and sensual; religion descended often to the level of a low superstition; excessive or pagan veneration was paid to images of saints and angels; ordeals were accepted as the supreme tests of truth and justice, and the power to do wrong was considered the highest justification of violence.

16. The Papacy in Bondage.—Even the Papacy was trampled under foot. The neighboring princes took forcible possession of Rome, and placed on the pontifical throne men favorable to their personal interests and ambitions. From Formosus (891–896) to John XIII (965–972), a few Italian despots made a monopoly of the highest dignity in the Church, and placed on the pontifical throne their children or their favorites. During this period, not a few of the popes were weak and timid, while two or three others fell far short of the perfection demanded by their high calling.

17. Saints and Reformers.—It must not be imagined that even during this gloomiest period of her history the Church was without saints and heroes. There were saintly popes, patriarchs, bishops, priests, monks, and virgins. The most eminent of the popes who labored to reform abuses was St. Leo IX. The Cardinal St. Peter Damian and the greatest churchman of history, Hildebrand, labored conjointly with Leo, and deserve a great share of his glory.

14. What effect did these calamitous times have on the religious orders?

15. What was the condition of the people?

16. What was the condition of the Papacy? How was this condition brought about?

17. In this gloomy period, were there not saints and heroes? Name some.

SECOND EPOCH.

FROM GREGORY THE GREAT TO BONIFACE VIII.

1. Character of the Epoch.—During this epoch, the Church continued and ended successfully a struggle for reform. It was the most flourishing and illustrious of the Middle Ages. The Church acquired freedom and independence, and rose to a position of supreme power in society. Through her influence began that great movement, known as the Crusades, which, while it failed in its final object, was yet the source of priceless benefit to Christianity and civilization. Monasticism was revived, and new Religious Orders sprang into being. Great institutions of learning likewise grew in number and importance—a proof of the desire for knowledge which then prevailed.

2. Mohammedanism.—Mohammed, the founder of Mohammedanism, was born at Mecca in Arabia in 570. At the age of forty he announced himself to the inhabitants of Mecca as the Prophet of the Most High God. He was violently opposed by his own tribe and had to flee from Mecca in 622 (Hegira of the Mussulmans), and took refuge in Medina. Soon he came forth with an army, captured Mecca, imposed his religion on the greater part of Arabia, and began his career of conquest. His successors, the Caliphs, continued his work. In less than one hundred years after the hegira, Mohammedanism had made rapid strides toward the conquest of the world. Syria, Egypt, Persia, and Palestine, were con-

1. What was the character of this epoch?

2. Who was the author of Mohammedanism? Describe its rise and progress.

quered within the space of ten years; Europe itself was threatened, and Spain, betrayed by rival factions, saw the Moslem host advance to the foot of the Pyrenees.

3. Holy Land under Mohammedanism.—For some time after the capture of Jerusalem by the Mohammedans in 638, the Christians in the East were protected by the power of Charlemagne in the Western Empire. But his death in 814 was the signal for renewed persecution, which continued for

400 years. Pious pilgrims visited from time to time the Holy Land and were subjected to insults, robbed, killed, or reduced to slavery.

4. Godfrey de Bouillon.—Christian nations took up arms to protect their pilgrims from oppression at the hands of the Turkish rulers of Jerusalem. The city was for a time taken from the Mohammedans, and a Christian kingdom of Jerusalem and of the Holy Land



GODFREY DE BOUILLON.

established under Godfrey de Bouillon, supported by the military religious orders of the Knights of St. John and the Knights Templars. The Christian kingdom, however, did not last long, for the jealousies of European princes and internal corruption led to its dissolution.

5. The Crusades.—There were eight Crusades, in all of which the Christian soldier performed prodigies of valor.

3. What were the conditions of the Christians in the East after the death of Charlemagne? How were the pilgrims to the Holy Land treated?

4. How did Christian nations attempt to protect their pilgrims? Who established the Christian kingdom of Jerusalem? What led to its dissolution?

Kings assumed the Cross and underwent perils as great as did the humblest soldier; among others Richard I (Cœur de Lion) of England and St. Louis IX of France. There was, however, no permanent or complete success, for the Moslem still rules over the Holy Sepulchre.

6. Results of the Crusades.—Though the Crusades failed to accomplish their primary object, they were of great benefit to the Church and civilization. They preserved Europe from the invasion of the infidels, who otherwise would have taken Constantinople, and then overrun all the West; they partially suspended those internal wars and dissensions which were sapping the strength of Christian nations; they were instrumental in laying the foundation of civil liberty; they extended commerce, developed industry, and added much to the world's historical, geographical, and scientific knowledge.

7. Hildebrand as Pope.—When Hildebrand ascended the pontifical throne as Gregory VII, the abuses of the preceding period were not entirely abolished. He had need of all his genius and courage to purge the Church of the evils which had crept into it through barbarism and feudalism. Gregory was a devout monk on the papal throne; as severe to himself as he was to others; he proved himself one of the greatest men of all history. In his efforts to free the Church by strong measures from the widespread evils of the times, he was brought into conflict with Henry IV.

8. Henry IV.—Henry IV of Germany, though highly gifted, had grown hardened to deep religious sentiments. The immense revenues derived from lay investitures, led him to sell bishoprics and abbeys to corrupt and ignorant men. Gregory appealed to him to discontinue this practice. Henry promised much, but did nothing. Gregory then inaugurated one of the greatest struggles that the Church has ever maintained. In 1075 he promulgated his Law on Investitures, by which he

5. How many Crusades were there? Name some distinguished leaders.

6. What benefits resulted from the Crusades?

7. Who was the first of the great popes who labored in the work of reformation? With whom did his efforts for reform bring him into contact?

forbade, under severe penalties, the investiture of the clergy by the laity, and the laity by the clergy. When persuasion had failed to induce Henry to accept this law, Gregory excommunicated his ecclesiastical supporters. This sentence produced no change in Henry's conduct. Gregory, then, as the recognized head of the republic of Christendom, commanded Henry to appear at Rome. Henry replied by assembling the Council of Worms (1076), and then, after falsely accusing Gregory of crime, deposed him.

9. Henry at Canossa.—When Gregory heard of his action, he excommunicated Henry and released all Christians from their oath of fidelity to him. The effect of this sentence was all that the Pope could desire. Henry was abandoned by all. He was forced to seek absolution from the sentence of excommunication, and at the castle of Canossa threw himself at Gregory's feet. After performing a public penance he was solemnly absolved by Gregory.

10. Death of Gregory VII.—Soon after his absolution, Henry violated all his promises, and in 1080 Gregory again excommunicated him. The king retaliated by setting up an anti-pope and marching against Rome, which he captured in 1080. The Normans of southern Italy came to the Pope's assistance and forced Henry to abandon Rome. In the following year, Gregory, aged and sad, withdrew to Salerno, where he died May 25, 1085, after uttering the words, "I have loved justice and hated iniquity, therefore I die in exile."

11. Death of Henry IV.—The struggle with the empire was continued by Gregory's successors, Victor III and Urban II. During the reign of the latter, Henry's two sons successively revolted against their father. Driven to the last resort, Henry resigned in December, 1105, and died a few months later.

8. What use did Henry IV make of lay investiture? What did Gregory do? What law was promulgated by Gregory? What was the effect of this law? What did Henry do?

9. What was the effect of excommunication on Henry?

10. Did Henry keep his promises? What penalty did Gregory impose on him? What action did Henry take? When did Gregory die?

11. By whom was the struggle with the Empire continued? What became of Henry IV?

12. End of Conflict Concerning Investitures.—The question of investitures was finally settled by the Concordat of Worms (A. D. 1122). Henry V consented to restore to the Church all ecclesiastical property in Germany and Italy, to grant to cathedral chapters full liberty of episcopal elections, and to renounce investiture by the crosier and the ring.

13. Barbarossa and the Papacy.—In 1152 Frederick I, surnamed Barbarossa, was elected Emperor of Germany. The empire had lost prestige in the struggle with the papacy. Frederick determined to conquer for the throne all the power and splendor which he thought belonged in justice to it. According to his theory, the Emperor's will constituted the supreme and absolute law in religious as well as civil matters. At the death of Adrian IV (A. D. 1159), Frederick sought to intrude into the chair of St. Peter one of his creatures, the Cardinal Octavian. In the consistory, however, twenty-two cardinals pronounced in favor of Roland, and only three, including himself, in favor of Octavian. Roland took the name of Alexander III, and was soon recognized by all Christendom except Frederick. The Emperor had too much at stake to submit quietly to Alexander. Octavian was therefore invested and recognized by him as pope.

14. Lombard League—Defeat of Frederick.—A rupture between the Papacy and the empire immediately followed. Frederick drove Alexander from Rome. After the death of the anti-pope, Alexander returned from France to Rome, and formed the Lombard league against Frederick. To uphold the claims of his new anti-pope the Emperor again entered Italy. After his defeat by the army of the league, he was forced to sue for peace (A. D. 1177). The Papacy was again victorious.

12. By what was the question of investiture settled? What did Henry consent to do?

13. What led to the struggle between Frederick I and the Papacy? What theory did Barbarossa hold? What did Frederick seek to do in 1159? Who was elected Pope by the Consistory? Which was the real Pope? What did Barbarossa now do?

14. What led to the formation of the Lombard League? its part in the defeat of Frederick?

15. Henry II Attacks the Church.—In England Henry II (A. D. 1154–1189), at the Council of Clarendon, strove to destroy the Church's liberty. According to the articles promulgated at this meeting, bishops were required to perform military service, ecclesiastics were subjected to civil tribunals, appeals to the Pope were forbidden, and to the king was given undue authority in episcopal elections and in church revenues.

16. St. Thomas à Becket.—Thomas à Becket, Archbishop of Canterbury, who was coerced into signing these articles, appealed to Alexander III, by whom the articles were condemned and the Archbishop released from his promise to observe them. Alexander then appealed to Henry, and after long negotiations succeeded in reconciling the king and the Archbishop. Immediately after his return to England, Thomas à Becket excommunicated the bishops of London and Salisbury, and suspended the Archbishop of York, because he feared that as they had previously aided Henry in his attacks, they would continue to conspire against the liberty of the Church.

17. St. Thomas Murdered.—Henry, angered at the Primate's conduct, uttered a rash oath, which indicated a wish to get rid of a troublesome priest. Four knights, in compliance with the king's supposed desire, entered into a conspiracy to take the Archbishop's life. They therefore hastened to Canterbury and brutally murdered him in the cathedral. By his death Thomas à Becket conquered more than he could have hoped to gain in his life. Henry II did public penance for the hasty words which he had spoken, and solemnly repealed the constitutions of Clarendon, the primary cause of the Archbishop's sufferings and assassination.

18. Mendicant Orders.—Monasticism, which had all but perished in the tenth century, was revived in this period and

15. What were the articles of the Council of Clarendon?

16. What did St. Thomas à Becket do? With what result?

After his return to England, what did the Archbishop do?

17. What led to the murder of St. Thomas à Becket? What penance did Henry do?

rendered invaluable service to religion. But the age required more than the regeneration of the Older Orders. Monasteries had acquired great wealth, which was frequently an occasion of scandal to the world. Moreover, numerous sects, such as the Waldenses and the Albigenses, used the excessive wealth



ST. FRANCIS OF ASSISI.

of the Church as an argument to attack her doctrines. As if in answer to all these arose the Mendicant Orders, which held no possessions and practiced poverty of the strictest kind.

19. The Founder of the Mendicants.—St. Francis of Assisi was the founder of the first of these orders. Born at

18. What is said of Monasticism at this period? What resulted from the wealth of the monasteries at this time? How did heretical sects use this wealth as a weapon against the Church? How did the Church meet this emergency?

Assisi in Italy, of wealthy parents, Francis from his childhood gave proof of profound piety and ardent sympathy with the poor. In after-life his charity extended to all nature, and the birds and fishes became for him objects of tenderest love. The Passion of our Saviour was the subject of his constant



ST. DOMINIC.

meditation, and few men have been more thoroughly impressed with the truth that we are all disciples of Jesus Christ crucified. Conducted by the hand of Providence, he laid the foundations of an order which was one of the greatest glories and firmest supports of the Church. It was approved by Innocent III in 1210, and solemnly confirmed by Honorius III in 1222.

20. St. Dominic and the Friars Preachers.—

Five years after St. Francis obtained from

Innocent III a verbal approbation of his order, St. Dominic, a Spaniard of the noble family of Guzman, appeared in Rome to beg the same Pope to sanction a society of preachers which he had formed in southern France. Like St. Francis, St. Dominic was truly a man of God and one of the grandest figures in history. Innocent III sanctioned his order (1215), but required St. Dominic to adopt some one of the monastic rules already approved by the Church. The rule of St.

19. Who was the founder of the first of the mendicant orders? Where was St. Francis born? What marked the childhood of St. Francis? What was his constant meditation? What popes approved his order?

Augustine was selected. The organization of the Friars Preachers was similar to that of the Franciscans. In 1220 St. Dominic decided to make his order a mendicant one.

21. The Labors of the Friars.—The religious of the two orders of Franciscans and Friars Preachers soon spread over all the countries of Europe, preaching not only by word, but more eloquently still by example. Everywhere they received the most joyous welcome, for they possessed great learning and prudence as well as the highest virtue. Jealousy labored in vain to throw obstacles in their way. True soldiers of Jesus Christ, they easily vanquished the perverse, the narrow-minded, and the corrupt. Never has the Church been served by more devoted, efficient, and able men than were the Franciscans and Dominicans during the first century of their existence.

22. Universities in the Middle Ages.—To meet a general demand for higher education, universities, in which were taught all the branches of knowledge, were established in many of the countries of Europe. At first these universities were under the direction of bishops, but later on they were placed under the immediate jurisdiction of the popes. The most celebrated of these universities were: in France—Paris, 1180; Rheims, 1180; Toulouse, 1229; Montpellier, 1289; in Italy—Salerno and Bologna, founded in the twelfth century; Vicenza, 1204; Arezzo, 1215; Piacenza, 1243; Treviso, 1260; Ferrara, 1264; in England—Oxford, about 1200; Cambridge, 1249; in Spain—Salamanca, 1240; and in Portugal—Lisbon, 1290. The northern countries of the Continent were without universities until the fourteenth century.

23. Eager Students; Great Masters.—The number of students educated in these universities is almost incredible. Within fifty years after its foundation, Oxford could reckon

20. Who appealed some years later to sanction another order? What is said of St. Dominic? What rule did he select? What decision did he come to in 1220?

21. What is said of the Friars and their labors?

22. What was done to meet the demand for knowledge? Under whose jurisdiction were the universities? Name some of these universities.

thirty thousand students within its walls; at Paris the students exceeded in number the inhabitants of the city, while Bologna counted those who attended the lectures of its celebrated masters by the tens of thousands. The other universities of Europe showed an attendance equally astounding. The masters who broke the bread of science to these vast throngs, occupy the first place in the world's history of genius and intellect.

23. What is said of the students of Oxford? Of Paris? Of Bologna? How was it elsewhere? What intellectual rank do the teachers in these universities hold?

THIRD EPOCH.

FROM BONIFACE VIII TO THE RISE OF PROTESTANTISM.

1. Causes of the Decline of the Papacy.—From the close of the reign of Boniface VIII, the temporal power and prestige of the Papacy steadily declined. This was due to many causes. Europe, which had been disorganized, was forming into the modern states or nations which we see to-day. The rulers, desirous of holding the reins of government in their own hands, resented any interference on the part of the Popes, and encroached more and more on the rights of the Church. The residence of the Popes at Avignon in Southern France, aroused in other countries a feeling of distrust of the Holy See. It was also a direct cause of the great Western Schism, when rival Popes divided the allegiance of Christendom, and caused uncertainty and doubts concerning some of the essential principles of the Church's organization. Heresies likewise arose, which struck at the very foundation of the Catholic Faith. Finally, the Renaissance, through the writings of one school of the Humanists, exalted pagan ideals and awakened a spirit of irreverence and contempt for the authority and doctrines of the Church. All these together were the seed that brought forth, in the next era, the pernicious fruit of the Protestant revolution.

2. Boniface VIII and Philip the Fair.—Boniface VIII had been Pope but a few years when he came in conflict with Philip the Fair of France. The latter was at war with England (Edward I), and had taxed the Church heavily to defray the

expenses. Boniface in a bull forbade the taxation under heavy penalties, which aroused Philip's anger. In the quarrel which ensued, Philip spread the report that the Pope claimed supremacy over France in temporal as well as in spiritual things; and in a meeting in which all classes of the people were represented, he accused Boniface of trying to make himself the ruler of the Kingdom. Later, he forbade any of the clergy in France to attend a Synod which had been summoned in Rome, and circulated the grossest calumnies against Boniface. Finally, to prevent public sentence of excommunication against himself, he had recourse to violence. At his instigation, the papal palace at Anagni was forcibly entered and plundered, and the Pope himself treated with great indignity, and his life threatened. Shortly after this Boniface died, and his successor, Benedict XI, reigned but eight months.

3. Transfer of the Papal Residence to Avignon.—Almost a year later, Clement V was proclaimed head of the Church. He was a Frenchman and transferred the papal residence to Avignon in Southern France, where the Popes remained until 1377. These years have been called the years of the Babylonian Captivity, and were indeed fatal to the prestige and influence of the Holy See, and most detrimental to the Church. There was no longer that unity of Christendom which flourished when the Holy Roman Empire was supreme. Instead, the different peoples and countries were forming into independent nations, with a national spirit. They became suspicious of the position held by the Church in France, and began to look on the Papacy as a French institution, and on the Popes as mere vassals of the King. Italy became subject to misrule and disorder. At length, in answer to appeals on all sides and to the counsel and exhortation of St. Catherine of Sienna, Gregory XI left Avignon for Rome, where he was joyfully welcomed in 1377.

2. With whom and under what circumstances did Boniface come in conflict in the struggle for temporal supremacy? To what violent measures did Philip resort?

3. Where did Clement make his residence? What is said of this action? What did Gregory XI do in 1377?

4. The Great Western Schism.—Gregory died in the following year, and the Cardinals proceeded to elect his successor. Throngs filled the streets at the Vatican, and before and during the conclave kept clamoring for a Roman or at least an Italian Pope. Bartholomew Prignano, Archbishop of Bari, was at length chosen and took the name of Urban VI. Soon his harsh treatment of the Cardinals alienated them, and they retired to Anagni, where they declared his election invalid because it had been brought about through pressure and fear. They then chose Cardinal Robert of Geneva for Pope, who under the name of Clement VII took up his residence at Avignon. This was the beginning of the great Western Schism.

5. Councils of Pisa and of Constance.—All Christendom was divided in its allegiance, some nations acknowledging Urban and others Clement. Even Saints were found on both sides. Many remedies were proposed for putting an end to the distressing situation. It was agreed, as a last resource, that a General Council should be convened by the Cardinals attached to the two contending Popes. The Council met at Pisa in 1409 and only made matters worse by electing a third Pope. Another Council, held at Constance five years later, achieved its object. One of the Popes voluntarily resigned, another was solemnly deposed and consented to it, while the third was abandoned by his followers. The Cardinals then went into conclave and elected to the vacancy Cardinal Colonna, who took the title of Martin V. Thus after forty years was this trying schism healed and peace restored to the Church.

6. The Council of Basle.—But during that bitter and unsettled period, many had imbibed wrong ideas concerning the Papacy. They held that a General Council of the Church was supreme, that it had to be obeyed even by the Pope. This opinion was voiced by the Council of Constance in some of its decrees, which, however, were not confirmed by the Sovereign Pontiff. But they were repeated in the Council of

4. Who was elected Gregory's successor? What action did the Cardinals take later on his election? What resulted from this action?

5. What was done at the Council of Pisa? How was the schism healed?

Basle, seven years later. This Council had been convoked by Martin V, and assembled under Eugenius IV. It quarreled with the Pope from the beginning, and became openly schismatic when it continued its sessions after a majority of the prelates had left it for Farrara, to which place it had been transferred by Eugenius. It declared itself the representative of the universal Church, holding its authority directly from God. It branded as heretics all who denied that a General Council was superior to the Pope, or asserted that a Pope might dissolve or transfer a General Council without its consent. It deposed Eugenius and set up an Anti-Pope, Felix V. But this act robbed it of all its effectiveness and respect. It ceased to meet regularly and finally dissolved itself in 1448. One year later Felix V made his submission to the Pope.

7. The Council of Ferrara-Florence.—At the Council of Ferrara, which was transferred to Florence, many illustrious Bishops of the East were present and signed the decree of Union. Then both East and West bore solemn testimony once more to the Primacy of the Roman See. They declared that “the Roman Pontiff is the successor of St. Peter, the true Vicar of Jesus Christ, the head of the Church, the father and teacher of all Christians, on whom, in the person of St. Peter, Christ conferred the power of ruling and governing the Church.”

8. The Wickliffite Heresy.—To the other trials of the Church at this period was added that of heresy. John Wickliffe was the first in order of time to proclaim erroneous doctrine. He taught that the Bible is the sole source of Faith, and the Church, the Communion, not of the faithful, but only of the predestined. He denied free will, Transubstantiation, the Primacy of St. Peter, the institution by Christ of the Episcopacy, and other dogmas. He was condemned in a Synod held in London, and deprived of his professorship at Oxford by

6. What was the opinion held by the Council of Basle? Outline the struggle between the pope and the council. What action did the council take? How was this controversy settled?

7. What testimony did the East and West give at the Council of Florence?

royal order. His doctrines were spread by his disciples, who preached them up and down England and gave rise to the sect known as Lollards.

9. Spread of the Wickliffite Heresy to Bohemia.—The errors of Wickliffe were carried to Bohemia and extensively propagated by John Huss. Bohemia soon acquired the reputation of being the home of heretics. The efforts made by the Church and the state to destroy the heresy, served to excite and embitter its followers and to bring on a civil-religious war. Dissensions among the heretics themselves soon weakened and ultimately destroyed their influence.

10. The Renaissance.—When Constantinople fell, eminent Greek scholars made their way into Italy, and attracted students from all parts of the world to Rome. A great wave of enthusiasm for classical learning and art passed over Western Europe. In Literature this revival or renaissance was known as Humanism, and those who devoted themselves to it as Humanists, or Poets. Some of the Poets employed their classical learning for the support of religion and the Church. Others adopted an exalted pagan ideal, the maxims and feelings of Pre-Christian times. The latter formed the Radical School. They attacked the Holy See, Religious Orders, and many of the doctrines and practices of Catholicism. They did untold harm, as in Italy and elsewhere, so in Germany, where, by their ridicule of ecclesiastics and sacred things, they paved the way for the success of the religious revolution of the following century.

11. The Need of Reform.—There was great and growing need of reform in the Church even after the Council of Ferrara-Florence, but little was done, owing perhaps to the hampered position of the Popes. They did what they could.

8. What other trial afflicted the Church at this period? Who was the first of the heresiarchs? What did Wickliffe teach? What was his condemnation?

9. Into what country did Wickliffe's heresy spread? By whom was it propagated? What was the result?

10. Who were the Humanists? How were they divided? What effect did the Radical School have on religion?

They entered into negotiations and made separate concordats with the different governments of Europe. But the tide of evils continued to rise; ominous rumblings might be heard of a coming storm, and no strong hand was at the helm. Temporal rulers intruded themselves more and more in the domain of the Church, strove to sever political life from religion and subordinate spiritual authority to their own. Worldliness crept in and increased among the guardians of the fold, and avarice appeared with all the desolating evils that follow in its wake. Scandals occurred and were exaggerated. Spiritual zeal and fervor seemed to be dying out in the monasteries. Love of pleasure or position prevailed where the lowly spirit of Christ should have reigned. The shepherds of the people, lost in worldly pursuits or enjoyments, found little time to attend to their flocks, and dioceses were frequently left to take care of themselves. Laxity and indifference pervaded the clergy; and the faithful could hardly be expected, in such circumstances, to hold fast or carry out in their lives the spirit of their religion. Out of the midst of such abuses sprang a deep felt desire, expressing itself ever more loudly on all sides in the cry for "Reformation of the Church in head and members."

12. The Fifth Lateran Council.—At length in 1512, Julius II opened the fifth Council of the Lateran, which was continued under his successor, Leo X. Serious-minded men watched its proceedings with anxious eyes. It framed several decrees touching on reform, but wholly insufficient for the needs of the age. They were merely palliative. The axe had not been laid to the root. It was not wholesome laws that were lacking, but the will and the power to apply them. The Council closed its session in March, 1517, and in the autumn of that same year, the religious storm, so long preparing and so little guarded against, broke with desolating effect on the provinces of the Church.

11. What were the conditions at this time which showed the need of reform?

12. When did the Fifth Lateran Council meet? What effect did it have on reform?

The Church in Modern Times.

FIRST EPOCH.

FROM THE RISE OF PROTESTANTISM TO THE FRENCH REVOLUTION.

1. Protestantism.—In the sixteenth century, the Church had to face the great religious revolt known as Protestantism. It began in Germany and made headway, under different leaders, in the various countries of Europe.

2. Martin Luther.—Martin Luther was born in Eisleben in 1483, entered the Augustinian Monastery at Erfurt in 1503, and four years later, after being ordained to the priesthood, was appointed to a professorship in the University of Wittenberg. He was restive, scrupulous, self-willed, gloomy and cheerful by turns, passing from one extreme to the other. Relying on his own natural strength to overcome his nature and failing, he gradually thought out a creed of his own. By the year 1516, he believed that good works were useless for salvation. A trust in the merits of Christ was all that was required. One by one, he gave up other doctrines of the Church. At length in 1517, an event occurred which gave him an occasion of making his doctrines known to the public.

1. What religious revolt had the Church to face in the sixteenth century? When did it begin and what headway did it make?

2. Give a few leading events of Luther's life. Describe his character. What led him to fashion a creed of his own? What did he hold concerning good works and the merits of Christ?

3. Luther's Theses on Indulgences.—In that year Pope Leo X, wishing to raise funds for the building of St. Peter's church in Rome, published an indulgence throughout Germany. Every one who would gain the indulgences, was supposed to contribute to the fund according to his means. When John Tetzel, a Dominican, who had been appointed to preach the Indulgence, arrived at Wittenberg, Luther affixed to the gate of the castle church his famous ninety-five theses. While some of them aimed only at abuses, others assailed the very foundation of indulgences.

The theses attracted widespread attention, and soon became the object of heated discussion. Some attacked, others defended them, in books and pamphlets. The political and religious conditions of Germany brought to Luther's side many whose motives were entirely different from his.

4. The Disputation with Dr. Eck.—Luther had no thought at first of breaking with the Church. But in his written replies to his adversaries, he departed more and more from the teaching of tradition. In his controversy with Eck in Leipsic, he denied, not only the divine institution of the primacy, but also the infallibility of General Councils. He now held and taught the second great principle of Protestantism, viz., that Holy Scripture alone is the rule of faith.

5. Luther's Doctrine Condemned.—At length the Pope issued a bull condemning Luther's doctrine and commanding him, under pain of excommunication, to retract within sixty days. Instead, Luther continued his publications. He rejected the Hierarchy, the priesthood, the Mass as a sacrifice, and all the Sacraments except Baptism and the Last Supper, and finally broke the last thread that bound him to the Church by publishing a pamphlet, entitled "Against the Bull

3. What event gave him an opportunity of making his doctrines known to the public? What did his theses on Indulgences assail? What was the effect on others of the publication of the theses? What brought to his side men who did not admit his doctrines?

4. Was Luther's open break with the Church sudden or gradual? In his controversy with Dr. Eck, what did he deny? What second great principle of Protestantism did he now hold?

of Antichrist," and publicly burning the papal bull with a copy of the Canon Law at Wittenberg, on the tenth of December, 1520. In the following January he was excommunicated.

6. Germany Divided.—But the evil had been done. Luther's power continued to grow. By degrees Germany separated into two camps. Austria and Bavaria in the South arrayed themselves with the Pope, the princes of the North, with Luther. The Elector of Saxony and Philip of Hesse became his most conspicuous and staunchest defenders.

7. The Revolt of the Peasants.—In 1525 the peasants rose in revolt, and destroyed churches and monasteries, and murdered some of the nobles. Luther by his writings had helped to stir up discontent among the peasants, and at first sympathized with them; but when he saw how far they had gone and how unable he was to check them, he urged the government to put down the insurrection without pity. The German rulers took fearful vengeance on the peasants, ten thousand of whom were put to death with the utmost cruelty. From that time Luther entered into close alliance with the princes of the Empire. It became a characteristic mark of Protestantism in Germany to be submissive to the temporal rulers and leave to them the regulation of ecclesiastical affairs.

8. Last Years of Luther.—During the year of the peasants' revolt, Luther married Catherine Bora, whom he had induced to abandon the religious state. From then until his death in 1546, he was engaged with Melancthon in trying to organize his party and in attacking with his accustomed hatred the Pope and the Catholic Church. His last years were embittered by the controversies which went on among his adher-

5. What action was the Pope forced to take? What effect did the bull have on Luther? What other doctrines of the Church did he reject? What finally broke the last thread? What followed on the part of the Pope?

6. How was Germany divided in regard to Luther and the Pope? Who were Luther's staunch defenders?

7. Describe the revolt of the peasants. What had Luther to do with it? Did he sympathize with the peasants at first? Why did he change? What did he urge the rulers to do? After that time, what became a characteristic mark of the Protestant Church of Germany?

ents, the estrangement of many of his former friends and admirers, the immorality of his followers, and the terrors of conscience. He had dealt the Church a heavy blow, but it served in the end only to awaken her to renewed life.

9. The Peace of Augsburg.—The Protestant princes had formed a league, before Luther's death, in opposition to the Emperor. They refused to aid him in his war against the Turks unless he granted their demands. Later on, the Emperor defeated the forces of the Elector of Saxony and Philip of Hesse in the battle of Muhlberg, and the Protestants seemed ready to accept the decrees of the Church. At this juncture, Maurice of Saxony, whom the Emperor implicitly trusted, changed sides and marched with a great force against him and drove him from Innsbruck. Charles V left the continuation of the war in the hands of his brother Frederick. Some years later, the Peace of Augsburg was drawn up and signed. It recognized Protestantism in Germany. The Protestants were allowed to retain all the church property that had been confiscated up to 1555, and henceforth each ruler of a territory determined the faith of his subjects.

10. Peace of Westphalia.—After the Peace of Augsburg, the Catholics in Germany became more and more united. Their zeal was rekindled by the labors of the Capuchins and the Jesuits. The Lutherans, on the other hand, were more and more divided in doctrine. The Calvinists also had been admitted into a part of Germany, where they became very powerful and aggressive. Finally, the Protestants formed themselves into a League, and the Catholics imitated their example; and when disputes broke out in Bohemia, a civil war resulted, which lasted through thirty years. Sweden and Catholic France entered the war on the side of the Protestants. It ended with the Peace of Westphalia in 1648, which violated many of the rights of the Church. Yet the Catholics

8. Describe the last years of Luther.

9. What events preceded and led up to the Peace of Augsburg? What did it establish?

10. Relate some of the events that transpired after the Peace of Augsburg to the Peace of Westphalia. Was the latter favorable to the Catholics?

were better off than before the war. "Germany was now divided into two parts of almost equal strength; the North was compactly Protestant, the South and West, Catholic."

11. Zwingli.—Outside the Empire, the spread of Protestantism was no less rapid. Zwingli, a priest of ill repute, was the first to preach the new doctrines in Switzerland. He denied, however, the real presence, which Luther maintained. Zürich accepted him as a reformer, and the town Council, adopting his ideas, forbade the Sacrifice of the Mass, ordered pictures, crucifixes, and altars to be destroyed, and introduced the Lord's Supper. Several other Cantons followed the example of Zürich. Zwingli now determined to force his views on the Catholic Cantons, which had rejected his innovations. War followed, and in the battle of Cappel, 1531, Zwingli was slain and his forces completely routed. The Catholic Cantons were now free to practice their religion undisturbed. Zwingli's doctrines gave way later to those of Calvin.

12. Protestantism in Denmark and Norway.—Protestantism was introduced into Denmark by its sovereigns, who desired absolute power and the riches of the church. "Episcopal Sees were abolished; the property of the church was divided between the King and the nobles; Catholics were deprived of all offices, and priests banished under penalty of death." The same methods were employed in Norway, which at that time was under Danish rule.

13. Protestantism in Sweden.—Sweden's independence had been won by Gustavus Vasa, who was elected King in 1523. At once he began to introduce Lutheranism into the country. The people, who were good Catholics, and the Bishops, who were zealous, opposed him. But when he threatened to resign his Kingship, some of the deputies of the whole people, fearing they might again be subjected to Denmark, yielded to his wishes. Only when two Bishops had been put to death

11. Trace Zwingli's career and the history of his doctrines in Switzerland.

12. Trace the history of Protestantism in Denmark and Norway.

13. In Sweden.

and the people time and again in their opposition cruelly suppressed, was the so-called reformation completed and Sweden lost to the Church.

14. Protestantism in Poland.—Lutheranism passed from East Prussia and Bavaria into Poland, where many of the nobles adopted it. But the watchfulness of Sigismund I and of the Bishops made the spread of it very difficult.

15. Protestantism in Hungary.—Hungary, owing to the political disorders of the country, part of which had passed under the dominion of the Turks, could offer no efficient check to the inroads of Protestantism. But the contradictions of the sects and the labors of the Jesuits and other priests brought back many of the nobles to the faith. As a nation Hungary never ceased to be Catholic.

16. John Calvin.—John Calvin was the most learned and the most cruel of the so-called reformers. He was a Frenchman and studied at the University of Paris, where he became tainted with the doctrines of Luther. In 1535 he published at Basle his "Institutes of the Christian Religion." He taught that God destined some men to be saved and others to be lost; that the Sacraments were merely signs, that Christ was not really, but only virtually present in the Holy Eucharist. He differed from Luther also in this that he refused to allow his church, as he organized it, to be subject to state control.

17. Calvin's Rule in Geneva.—He took up his residence at Geneva, but was driven out because of his harsh behavior. In 1541 he was invited to return, and from that time forth his power was almost absolute. "Within four years there were between 800 and 900 cases of imprisonment, 76 decrees of exile, and 58 executions among the 15,000 inhabitants of Geneva." His doctrines made their way into the other

14. Trace the history of Protestantism in Poland. 15. In Hungary.

16. What is said of Calvin? What book did he publish in 1535? What is his most fundamental doctrine? What did he teach concerning the Sacraments and the Holy Eucharist? What, concerning state control?

17. Describe Calvin's rule in Geneva. To what places did his doctrines spread?

Cantons of Switzerland where Zwinglianism prevailed and soon supplanted it. Later they spread into France, Germany, the Netherlands, England, Scotland, Poland, and Hungary. Calvin died in 1564.

18. Massacre of St. Bartholomew's Day.—In France the followers of Calvin were known as Huguenots, where they were the source of a series of bitter wars. They and the Catholics both committed many deeds of violence. The worst perhaps was the Massacre of St. Bartholomew's Day, when the Huguenots were surrounded in their homes in Paris and murdered. Similar scenes were repeated in the provinces. About two thousand Huguenots in all were slain. The massacre was not due to zeal for religion, but to the personal and political motives of Catherine de Medicis, who was acting as regent for her son, Charles IX. When the news reached Rome, the Pope ordered a *Te Deum* to be sung, but only because the facts had been misrepresented. The King had informed the European courts that a conspiracy against his life had been discovered and suppressed at its outbreak by the assassination of the conspirators.

19. The Edict of Nantes.—The Edict of Nantes (1598) gave the Protestants full freedom of conscience and of worship, and they were allowed to retain the strongholds of which they had obtained possession. This last concession, however, was a source of danger to the government. Accordingly, it was brought to an end by the capture of their last fortress (1628) in the reign of Louis XIII. The Edict of Nantes was revoked by Louis XIV. After his death the laws against the Huguenots were not enforced, and in 1787 they were removed from the Statute books.

18. Give an account of the Massacre of St. Bartholomew's Day. To what was it due? How was the news received in Rome? Why did the Pope order the *Te Deum* to be sung?

19. What did the Edict of Nantes grant to the Protestants and what were they allowed to retain in consequence? With what result? By whom was the Edict revoked? How long did the laws against the Huguenots continue in force?

20. Henry VIII, Defender of the Faith.—In England to the time of Henry VIII, the Catholics were of sound faith and loyal to the Holy See. The King himself had written a defence of the seven Sacraments, in answer to Luther, for which he had received from the Pope the title of “Defender of the faith.” But a sinful love brought him into opposition with that church which a short time before he had so nobly defended.

21. Henry VIII and Anne Boleyn.—Henry had been happily married for many years to Catherine of Aragon, his brother’s widow, when he became infatuated with Anne Boleyn, a lady of the Court. He applied to the Pope to declare his marriage with Catherine null and void. Although Henry had obtained several decisions in his favor from the universities, the Pope, after a thorough investigation of his reasons, could find no ground in them for a divorce, and refused to accede to Henry’s request. Henry then, at the advice of Thomas Cromwell, declared himself the supreme head of the English Catholics. The clergy were compelled to acknowledge him, which they did “as far as allowed by the law of God.”

22. Henry is Declared Head of the Church in England.—Shortly after this, the See of Canterbury became vacant, and the King appointed one of his servile flatterers, Thomas Cranmer, as its archbishop. Cranmer pronounced Henry’s marriage with Catherine invalid, and that with Anne Boleyn lawful, and the children of the second marriage heirs of the crown. Parliament willingly complied with the wishes of the King. With other decrees it reserved to the King the right of confirming the election of Bishops, and by the Act of Supremacy declared him to be the Supreme Head of the church in England. The distinguished Bishop of Rochester, John Fisher, and Sir Thomas More were condemned to the scaffold. Many of the Franciscans and Carthusians, who had

20. Were the Catholics of England deserving of the name before the reign of Henry VIII? What had the King himself done for Catholicity in the beginning?

21. Tell how Henry came to break with the Church.

defended the lawfulness of Catherine's marriage and refused to take the oath of Supremacy, met with a similar fate.

23. Henry Excommunicated—His Statute of the Six Articles.—Next the monasteries were suppressed and their property confiscated to the King. When excommunicated by Paul III, Henry ordered the pictures, images, and relics in the churches to be burnt. Yet at the same time he held to many of the Catholic dogmas and commanded, under pain of death, the observance of his famous Statute of the Six Articles. These laid down as truths to be accepted and believed in, Transubstantiation, Communion under one kind, celibacy of the clergy, validity of the vow of chastity, masses for the dead, and auricular confession. Catholics and Lutherans were persecuted alike.

24. Executions under Henry.—"Henry reigned for thirty-eight years. During that time he ordered the execution of two queens, two cardinals, two archbishops, eighteen bishops, thirteen abbots, five hundred priors and monks, thirty-eight doctors of divinity and laws, twelve dukes and earls, one hundred and sixty-four gentlemen, one hundred and twenty-four commoners, and one hundred and ten ladies of rank."

25. Edward VI.—Henry was succeeded by Edward VI, his son by Jane Seymour, who was only ten years of age. The country was ruled by a Council under the Earl of Hertford as Lord Protector, which was thoroughly Protestant. They with Cranmer left nothing undone, during the nine years of Edward's reign, to abolish Catholicity from England.

26. Mary the Catholic.—Mary, the daughter of Henry VIII and Catherine of Aragon, succeeded Edward VI. The

22. Whom did Henry appoint to the See of Canterbury? What decision did Cranmer make concerning the marriages of Henry? Did Parliament yield to the King? What decrees did it pass? What was the fate of Bishop Fisher, Sir Thomas More, and others?

23. How did Henry treat the monasteries? What did he order to be done, when excommunicated? What truths were laid down in his Statute of the Six Articles?

24. What executions took place during his reign?

25. Who was Henry the Eighth's successor? By whom was the country ruled? What was the Council's aim as regards Catholicity?

churches were reopened, Catholic Bishops restored to their sees, and the religious reforms introduced under Edward abolished. Cardinal Pole was sent to England to restore it to communion with Rome. Both Lords and Commoners voted for reunion, and the next day they received, as representatives of the nation, solemn absolution from the papal Legate. Owing to the conspiracies of Protestants, Mary determined to put down heresy with a strong hand. More than two hundred persons were executed. Many of them, however, had been convicted of high treason.

27. Elizabeth.—Mary was succeeded by Elizabeth, the daughter of Anne Boleyn. Though born a Protestant, she had publicly professed Catholicity during Mary's reign. But once on the throne, she threw off the mask. The laws of Henry VIII and Edward VI against the Church were renewed. She was declared supreme in spiritual as well as in temporal matters, and the oath of supremacy was exacted. When the Catholic bishops refused to take the oath, they were removed from their sees. Matthew Parker was then created Archbishop of Canterbury, and it was he who consecrated the other bishops to fill the vacant sees.

28. Persecutions under Elizabeth.—After Elizabeth had been excommunicated by Pius V, the penalties and fines imposed upon Catholics increased in severity. The priests especially were the objects of persecution, any exercise of priestly function being punished with death. It thus became necessary to educate them abroad. William Allen founded a Seminary at Douay in Flanders, and Pope Gregory XIII, the English College at Rome.

29. Successors of Elizabeth.—Under the successors of Elizabeth, for over a hundred and fifty years, the condition of the Catholics can hardly be said to have improved. Under

26. Relate the events bearing on religion of the reign of Mary the Catholic.

27. Of Elizabeth.

28. Were there persecutions under Elizabeth? Who especially were the objects of persecution? What Seminaries were founded abroad, and by whom, for the English?

James I they were treated more harshly than ever, because of the Gunpowder Plot, in which, however, the main body of Catholics had no part. Many were put to death. They remained faithful to Charles I during the civil war and paid dearly for their loyalty when the victorious Cromwell came into power. Under Charles II the laws against them were rarely enforced, but they were practically excluded from holding any office in the State and from sitting in parliament.

James II, an ardent Catholic, attempted to abolish the penal laws and the Tests against the Catholics. The Protestant party revolted and invited William of Orange, the son-in-law of James II, to invade the country.

30. William III.—James II fled to France, and William III received the crown. The Catholics “were no longer liable to the death penalty, but by a law of William in 1700 they were declared incapable of acquiring property either by purchase or by inheritance.” The penalty for saying Mass or keeping schools was imprisonment for life. Spies and informers were encouraged and rewarded. So their position remained until the eve of the American revolution, when the State began to deal with them more leniently. Finally in 1788, the laws of William III were in part removed from the statute books and in part amended.

31. Protestantism in Scotland.—The doctrines of Luther made their way early into Scotland. At first checked, they began to make progress when the nobles, under the Earl of Arran, accepted the heresy. On the death of James V, the Earl of Arran became regent, and Protestantism was enabled to establish itself in the land. Later, the mother of Mary Queen of Scots became regent and attempted to carry out a Catholic reform. But it was too late. In 1559 John Knox, who had imbibed the doctrines of Calvin, entered Scotland after a long absence, and by his fiery preaching against the old religion stirred up a spirit of hatred and violence. Monas-

29. What was the condition of the Catholics under the successors of Elizabeth, down to William III?

30. Under William III?

teries were sacked and images broken in many localities. A civil war resulted, in which England aided the Protestants.

When peace was concluded, the parliament put an end to the Pope's supremacy and to all the laws previously passed in the interests of the Church. Celebrating or assisting at Mass was punished with banishment and loss of goods. Calvinism in all its severity took the place formerly held by the Catholic Church. When Mary Queen of Scots returned to her native land as its ruler, she could only with great difficulty have the Sacrifice of the Mass offered up in her own private chapel.

The old faith, however, did not entirely die out. A part of the people still cherished it, but constant persecutions lessened the number each year. It was only in the eighteenth century that the Catholics began to increase.

32. Protestantism in Ireland.—In Ireland the same forces were at work as in England. Under Henry VIII the Irish Parliament acknowledged his supremacy over the Church, and under Elizabeth adopted the Protestant service. But these parliaments were not representative of the people. The Irish as a nation held to the Faith. Oppressed and threatened with extirpation, they rose in rebellion in 1641. Eight years later, Cromwell entered Ireland and reduced it, inflicting terrible slaughter. The remnants of the population were banished to Connaught, and all the possessions still in Irish hands were seized by the English. A more violent persecution began. A price was set on the head of every priest. Under William III little of the land was left to the Irish people. Before Limerick was surrendered, freedom of worship was promised by a solemn treaty, yet almost immediately three-fourths of the inhabitants of Ireland were deprived of their civil and religious rights. The penal laws began in 1695 and continued in force to the middle of the eighteenth century. The object of all these laws and persecutions was to destroy utterly the old Catholic faith. Instead, the faith seemed to take deeper root in the hearts of the people.

31. Give a short sketch of the rise and progress of Protestantism in Scotland. 32. In Ireland.

33. Causes of Rapid Spread of Protestantism.—The rapid spread of Protestantism was not due everywhere to the same causes. In general the easy doctrines of the “Reformers” appeared at a time when there was great laxity of morals in the world, and lukewarmness, carelessness, apathy, and many abuses among the clergy, high and low. Those who should have been watchful and alert were asleep. Men to whom the laws of the Church were irksome and who chafed under them, accepted readily a religion that freed them from restraint.

Avarice and desire for power had no slight share in the apostasy of the rulers. They saw the tremendous temporal advantage that would be theirs under the new system. They seized church property, confiscated vast estates, and deprived Bishops and Abbots of their domains. At the same time, by making them supreme in spiritual matters, it put in their hands additional power over the people.

As for the common people themselves, they were led away from the Faith by various means. They were deceived frequently by unscrupulous misrepresentations of Catholic doctrine; as the old forms of worship were retained in some places, the people did not perceive the contradiction between the old Faith and the new; the abolition of fast days, confession, and other difficult precepts and practices, influenced sensual men to decide in favor of the new Gospel.

But almost everywhere people of simple, earnest faith showed such repugnance to the new heresy and those who preached it that even when their own pastors had deserted or betrayed them, it required all the power of the secular arm to drive them from their allegiance to the old religion.

34. Catholic Revival.—In the midst of the Protestant revolt came a great awakening in the Church. A true reform was inaugurated, which met and successfully checked the advancing tide of error. It was due chiefly to the great Council of Trent, the establishment of new and the reformation of the

33. What were the causes of the rapid spread of Protestantism—first, in general, then among the rulers, and finally among the common people?

older Religious Orders, and the zeal and labors of Apostolic men.

35. Council of Trent.—The Council of Trent, summoned by Paul III, held its first session on December 13, 1545 and lasted, with two interruptions, until December 4, 1563. It went deeply and thoroughly into all the questions raised by the reformers, whose doctrines it condemned and rejected. It issued, besides, most salutary decrees of reform, which were accepted in Catholic countries and gradually made effective.



ST. IGNATIUS LOYOLA.

36. Religious Orders.—While the long established Religious Orders, like the Benedictines, the Franciscans, and the Dominicans, were reviving that zeal and that love for their rule which had brought such glory on the Church in the past, new Orders and Congregations sprang up, particularly adapted to meet the pressing needs of the times. They were

founded with the object either of educating the clergy and of deepening the Faith and increasing the devotion of the laity by Missions, or of imparting instruction to the young and of nursing the sick.

37. Jesuits.—Of the new Orders that arose in the sixteenth century the Jesuits did most for education and reform and the conversion of heathen nations. Their founder, St. Ignatius of Loyola, came of a noble Spanish family. Wounded at

34. What came of the great awakening in the Church? To what was the reform due?

35. Give a brief sketch of the Council of Trent.

36. What revived in the older Religious Orders? What was the nature of the new? With what object were they founded?

the siege of Pampeluna, he took up the lives of the saints for diversion during his days of convalescence. But soon he was impressed by their noble and self-sacrificing lives, and, moved by grace, determined to imitate them. When he recovered from his wound, he retired to Manresa, where he wrote the book of the Spiritual Exercises. After a pilgrimage to Jerusalem, he saw the necessity of an education if he was to do successfully the work to which he felt himself called.

At the University of Paris, where he finished his theological studies, he gathered around him a band of young men—among them Peter Faber, Lainez, and St. Francis Xavier—all eminent for learning and sanctity, whom he formed and inspired with



ST. VINCENT DE PAUL.

his own lofty purpose. In the church of Montmartre, overlooking Paris, they pronounced the vows of Poverty and Chastity, and pledged themselves to labor for the heathen in the Holy Land. If that were not feasible, they were to leave themselves entirely in the hands of the Pope. This was the beginning of the Society of Jesus, which was formally approved by Paul III in 1540.

The new Order grew rapidly. In ever increasing numbers men sought to enroll themselves among its members. They entered its novitiate to emerge from the school of Ignatius perfectly equipped with learning and holiness to carry out the twofold object of the Society, that of educating and of preaching. The higher education of Catholic Europe passed into their hands, and the schools of the Jesuits became the most famous in the world. They were the light armed Cavalry of the Church's army, ready at a moment's notice



ST. FRANCIS DE SALES.

to hasten to any part of the world where there was a prospect of God's greater glory or the salvation of souls. In Italy, Portugal, Germany, and France; in North and South America; in Africa, India, and Japan; wherever the need was sorest and the danger most threatening, there the Jesuits appeared, to roll back the tide of heresy or win new regions to the Church. In the success and enthusiasm attending

their efforts, they rivaled the ancient Orders in the days of their greatest glory. Scholars, Saints, Missionaries, Martyrs brighten and hallow the pages of the history of the Society of Jesus.

38. St. Vincent de Paul.—St. Vincent de Paul, the Savior of France, was the founder of the Lazarists, or Vincentians. They passed in bands from village to village, from town to town, preaching, catechizing, and hearing confessions. These missions to the people were followed later by retreats for priests. It was chiefly through his labors that France remained loyal to the Faith. Out of his great love for the poor he organized

38. Give a brief account of St. Vincent de Paul.

the Sisters of Charity, those devoted nurses of the lowly, whom the French, even when lost to the Faith and bitterly opposed to it, speak of with reverence and affection.

39. St. Philip Neri.—St. Philip Neri labored so successfully for the spiritual renovation of Rome that he became known as its apostle. He was the founder of the Oratorians, who have carried on his work elsewhere for the glory of the Church.

40. St. Francis de Sales.—St. Francis de Sales labored as a priest in a district south of Geneva, which was bitterly Calvinistic and which he converted. As Bishop of Geneva he could write to the Pope that outside of the Swiss section not a single heretic was to be found in his diocese. With St. Jane Frances de Chantal he founded the Order of the Visitation.

41. St. Charles Borromeo.—St. Charles Borromeo formed a body of secular priests to take charge of his seminary, and with their help strengthened the faith of the Catholic cantons of Switzerland, and held them to the Church, though they were placed in the very stronghold of Calvinism.

42. St. John Baptist de la Salle.—John Baptist de la Salle was the founder of the Brothers of the Christian Schools. Early in his priesthood he became deeply interested in the education of the children of the poor. His chief care was bestowed on the teachers, whom he instructed in methods of teaching and helped spiritually by his counsel and example. Gradually he formed around him a body of young men imbued with his spirit and aims. He wrote out a constitution for them. Here was the beginning of the Institute of the Brothers of the Christian Schools. The Institute was suppressed during the French revolution and reorganized in 1803. Since that time the Brothers have opened schools in nearly every part of the world and have carried on with surpassing results the work of their saintly founder. They have no peers in the education of the young. Their spirit of faith and zeal, and the fruits of their labors have made the Institute of the Brothers of the Christian Schools one of the glories of the Church of Christ.

39. Give a brief account of St. Philip Neri. 40. Of St. Francis de Sales.
41. Of St. Charles Borromeo. 42. Of St. John Baptist de la Salle.

SECOND EPOCH.

FROM THE FRENCH REVOLUTION TO THE PRESENT DAY.

1. Rationalism.—Protestantism, very early in its career, broke up into a variety of Sects, which went on constantly increasing in number. There was no authority to speak decisively on religious subjects. The Scripture alone contained the truths of revelation, and every man was his own interpreter. It should not surprise us, then, that many began to reject Christianity altogether. Later, they did away with revelation and the Supernatural. In the eighteenth century, Rationalism, which teaches that Reason is supreme, made great progress everywhere in Europe. It spread from England into France, where Voltaire, whose aim was to crush the Church, did incalculable harm by his writings. A number of able rationalists published an Encyclopedia, the main object of which was to destroy the belief of its readers. In Germany also this irreligious movement made great progress. Even among those who remained true to the Church, many were influenced by the ideas of Rationalism, and favored undue concessions in doctrine and discipline, with the hope of winning over their opponents.

2. The French Revolution and the Church.—The French Revolution broke out in 1789, appalling the world with its horrors. During the conflict, the property of the Church was confiscated and its sources of revenue destroyed. A decree

1. Why did Protestantism lead many to reject Christianity altogether? What is Rationalism? Describe its spread.

2. When did the French Revolution break out? What was done to church property? to Religious orders? to the clergy? to Pius VI?

was passed, suppressing the Religious orders. The Civil Constitution of the clergy, which did away with the power of the Church, was drawn up and imposed on the Bishops and priests. Those who refused to accept it were put to death or condemned to banishment. Pius VI was seized and taken to France, where he died in 1799.

3. Napoleon and Pius VII.—When Napoleon Bonaparte became First Consul, he proposed to reconcile the Church and France. A Concordat was the result, the good effects of which were nullified to a great extent by Napoleon's arbitrary conduct. On becoming Emperor, he requested Pius VII to crown him in Paris. Having only the good of religion at heart, the Pope consented. But at the Coronation ceremony Napoleon set the crown on his own head. His relations with the Holy See became less and less friendly after the Pope's return to Rome. Finally, on refusing to accede to several unreasonable proposals, Pius VII was taken prisoner and carried to France. There the Emperor tried in vain to force from him the approval of certain heretical articles and certain acts that would have been very harmful to the Church. In the spring of 1814, the Pope, having received his freedom, returned in triumph to Rome. His oppressor that same year was sent a prisoner to Elba, and after his escape and reign of a few brief months, confined to St. Helena, where he died.

4. Condition of the Church under the Republic.—After the fall of Napoleon, France became successively a Kingdom, under the Bourbons, a Republic, an Empire, under Napoleon III, and after the Franco-German war, a Republic, which it remains. Since the Revolution, the nation was divided in religious matters. Belief and unbelief existed side by side, the latter, because of the State's control of education, steadily gaining ground. The Catholics obtained the right to establish elementary schools in 1833, and secondary schools in

3. Who was the First Consul? What did he propose to do? Give an account of his treatment of Pius VII. What became of Napoleon?

4. After the fall of Napoleon, what forms of government existed in France? How was the nation divided in religious matters? What law was passed in 1904? What effect had this law on religion?

1850, and universities later, under the present Republic. They were not allowed, however, to style themselves universities, nor to give degrees. In 1880 the schools of the Jesuits were closed and others threatened with a like fate. In 1904 a law was passed, by which all teaching Orders and their schools should be abolished within ten years. The object of the government was to banish religion from education and from society. The crucifix was ordered to be removed from all courts of justice. In the same year, official relations were broken off with the Holy See, and the separation of State and Church adopted. This last step apparently defeated its own purpose, for it gave the Church a larger measure of freedom, which resulted in a new impetus to religion. "Many of the schools have been reopened; better relations exist between the clergy and the people; and the union of the Bishops with the Holy See has never been so close."

5. Effect of French Revolution in Germany.—The French Revolution was productive of many evils and hardships to the Church in Germany. Her possessions on the left bank of the Rhine were handed over to France, those on the right bank, to Prussia and the other German States, which for the most part were under the dominion of Protestant rulers. The German Empire was dissolved in 1806, and at the Congress of Vienna, civil equality was decreed for all religious denominations throughout the German Confederation. Concordats had to be arranged separately with the several States, which were independent of one another. The condition of affairs was not essentially improved.

6. Condition of the Church in Germany.—After the defeat of Napoleon III, the new German Empire inaugurated a policy by which the Church would be made wholly subject to the State. The State took exclusive control of education. The Jesuits, Redemptorists, Lazarists, Priests of the Holy Ghost,

5. What were the effects of the French Revolution in Germany?

6. After the defeat of Napoleon III what policy was inaugurated by the German Empire? What were the May Laws? By what means and under whose leadership did the Catholics defend themselves?

and nuns of the Sacred Heart, were expelled from the country. The May Laws followed, establishing among other things a secular court for deciding ecclesiastical affairs. The Catholics valiantly defended themselves in Parliament, in the press and elsewhere. Under Ludwig von Windthorst they formed a party, called the Catholic Centre, which, after nearly ten years of warfare, compelled the government to withdraw, one by one, its oppressive and unjust laws. Negotiations were opened with the Holy See. Leo XIII made concessions, and William II promised to maintain religious peace in his dominion.

7. In Switzerland.—Switzerland also felt the effect of the French Revolution. There, too, the Church was plundered and persecuted. The Catholics took up arms in defence, but were utterly defeated in 1847. Oppression and spoliation of the Church followed. It was not until 1860 that a change for the better took place. But those in power were hostile to the Church, and severed diplomatic relations with the Holy See.

8. In Holland and Belgium.—The Netherlands had won independence from Spain under William of Nassau, Prince of Orange. Calvinism became the religion of the nation. At the Congress of Vienna, Belgium and the Netherlands were united under the house of Orange. But Belgium was Catholic, and rebelled in 1830, and was declared independent. The constitution adopted was distinctly favorable to the Catholic Church. The Liberal party, however, came into power in 1878, and set to work to drive out religion from the schools. The Catholics resisted, and were supported by the country. Since 1884 they have ruled Belgium. In Holland, or the Netherlands, the Catholics, who had been almost suppressed, hold the balance of power, and have secured freedom and an excellent system of religious education.

9. In Spain.—After the French Revolution, both Spain and Portugal were rent by civil wars. In Spain the clergy sup-

7. What was the effect of the French Revolution in Switzerland?

8. Describe the relations of the Church with Holland and Belgium. What part do the Catholics play in the government of Belgium? of Holland?

ported Don Carlos, a Catholic, who was defeated, and the Church had to suffer in consequence. All monasteries of men were suppressed, and the number of Bishops sank finally to six. It was not until 1851, and again in 1859, when concordats were concluded with the Holy See, that the Church could be reorganized and pursue its mission in peace. A strong Socialist party, hostile to religion, has come into being since 1874, but the people of Spain are thoroughly Catholic, and if better organized, would have little to fear.

10. In Portugal.—In Portugal Dom Pedro, the leader of the Freemasons, was victorious over Dom Miguel, the friend of the Church. A violent persecution followed, which lasted seven years. But anti-Christian education, the spread of secret societies, and interference in ecclesiastical affairs by the government, have brought about the separation of Church and State.

11. In Italy.—Between 1800 and 1848, the sovereignty of the Popes over the States of the Church had been abolished by Napoleon and restored by the Congress of Vienna. Harmony prevailed generally between the Holy See and the several rulers of Italy. But the accession of Victor Emmanuel to the throne of Piedmont in 1848, saw the beginning of a great change. The clergy were deprived of certain privileges, and all religious orders, except those devoted to nursing and education, were suppressed.

In 1859, backed by France, Victor Emmanuel began his attack on the Austrian provinces of Northern Italy. The people of the Papal States clamored to be incorporated in the new Kingdom of Italy, then in the first stage of its formation. In a year, Pius IX saw himself deprived of two thirds of his temporal dominion. Victor Emmanuel extended the laws of

9. What was the effect of the French Revolution in Spain? What arrangements were made with the Holy See in 1851 and 1859?

10. What caused the persecution of the Church in Portugal? What brought about the separation of Church and State?

11. Between 1800 and 1848, what were the relations of the Church and State? Describe the events that followed Victor Emmanuel's Accession to the throne of Piedmont. What was the Law of Guarantees? What doc-

Piedmont to the newly won provinces, and in 1866, in order to replenish his treasury, confiscated the whole of the Church property. Rome itself was taken in 1870, and made the capital of United Italy. Only the palace of the Vatican remained to the Pope. The Italian Parliament passed the law of guarantees, which acknowledged the Pope's person as sacred and inviolable, and granted him an annual pension of 3,250,000 francs. The offer, however, was declined.

In 1854 Pius IX, with the approval of the Bishops throughout the world, solemnly declared the Immaculate Conception of the Blessed Virgin Mary to be a dogma of the faith. In 1869 he summoned a General Council, the first since the Council of Trent, to meet at the Vatican. The infallibility of the Pope was there defined.

12. Leo XIII.—Leo XIII was the successor of Pius IX. He found the Church in many countries in a very unsatisfactory condition, which he changed for the better. He opened the Vatican Archives to historical scholars, and published a number of memorable encyclicals, among which are those on Christian Marriage, the duties of a Christian citizen, and the famous one "*Rerum Novarum*" on capital and labor. He received congratulations and gifts from nearly all the sovereigns and states of the world at the time of his golden and diamond jubilees.

13. Pius X.—He was followed by Pius X, whose motto was "to renew all things in Christ." He asserted the rights of the Church against the French government; and condemned the modernists, who had insidiously attacked the most fundamental doctrines of the Church. He recommended, in an Encyclical letter, the practice of frequent communion. It was he who elevated to the Cardinalate Most Rev. John M. Farley, of New York, and Most Rev. William H. O'Connell, of

trine was solemnly declared by Pius IX in 1854? What General Council was held in 1869? What doctrine was then defined?

12. Who was the successor of Pius IX?

13. Who succeeded Leo XIII? Against whom did he defend the rights of the Church? Whom did he condemn? What did he recommend in his Encyclical letter? Whom did he elevate to the Cardinalate?

Boston. He died at the beginning of the war now raging among the nations of Europe, and was succeeded by Benedict XV.

14. England and Ireland.—Before the close of the eighteenth century, the Catholics of England were allowed to practice their religion and erect schools. The same rights were granted in Ireland. Owing to the agitation directed by O'Connell, Catholics were accorded equal rights with others in the realm. In 1828 O'Connell was returned to Parliament, from which Catholics, for 150 years, had been excluded by the oath of Supremacy. In the next year the Bill of Emancipation became a law. Nine years passed, however, before the Irish were dispensed from paying tithes to the Protestant clergy. In 1869 the Protestant church in Ireland was disestablished.

15. Catholic Revival.—After 1829 Catholicity in England advanced by leaps and bounds. In ten years the number of Catholics had increased from about 60,000 to almost a million. This increase was due to a large extent to Irish immigration, but also to the new spirit that had been infused into the Catholics by the Act of Emancipation. Conversions played no little part in swelling the number still more. Hundreds of the noblest and most learned men in the Anglican church, many of them clergymen, sought admission into the true fold, as a result of the Oxford movement.

The Anglican Church was becoming more and more subject to the control of the state. At length, in the beginning of the nineteenth century, its very existence seemed to be threatened. A number of Oxford divines arose in its defence, among them some of the ablest intellects in England. They held that the church was apostolic and that its unimpaired teachings and practices must be sought in the church of the early centuries; that the Roman Church and the Anglican Church had gone astray in many points. A middle

14. What was the condition of the Catholics of England at the close of the eighteenth century? What is said of O'Connell? What act was passed in 1869?

15. What is said of the Catholic Revival in England? What caused the increase in the number of Catholics?

course, therefore, between the two was the only one to be followed. These views were published in a series of articles known as "Tracts for the Times." Newman became the acknowledged leader of the movement. But he discovered after years of reading and reflection that the Roman Church, to which he was opposed, and the church of Antiquity, which he acknowledged, were one and the same. Once convinced he became a Catholic, and thousands, led by his influence, sought admission into the Church.

16. Wiseman.—In the light of such progress and promise, Pius IX restored the hierarchy in England 1850. Dr. Wiseman was made Cardinal Archbishop of Westminster, with twelve suffragan bishops. This step was the occasion of a storm of wrath and indignation among English Protestants. Speeches were made and pamphlets written against "papal aggression," and cries of "no popery" resounded on all sides. The hierarchy went on, the storm subsided, and converts became more numerous than ever.

17. Manning.—Cardinal Wiseman was succeeded by Henry Edward Manning, who was created Cardinal in 1875. He was a prominent figure at the Vatican Council, and defended the loyalty of the Catholics and the decrees of the Council against the attacks of Gladstone.

18. Vaughan.—Under Cardinal Vaughan, the successor of Manning, the question of the validity of Anglican Orders was much discussed. The Pope appointed a commission to examine the question, and after a thorough investigation of all the historical evidence, declared them invalid in an apostolic letter, dated September 13, 1896.

The present Archbishop of Westminster is Francis Cardinal Bourne, who received the Pallium in 1903, and was created Cardinal in 1911.

16. What effect did the restoration of the hierarchy in England produce on English Protestants?

17. Who succeeded Cardinal Wiseman? In what Council was Manning a prominent figure?

18. Under Cardinal Vaughan, what great question was discussed and how was it decided? Who is the successor of Cardinal Vaughan?

19. The Church in the United States.—The spirit of bigotry and persecution which the Catholics had to endure in England, held sway in the original colonies of America before the Revolution of 1776. Nearly everywhere penal laws were issued and enforced. But the loyalty and courage of the Catholics, who fought side by side with Protestants, and the aid sent by Catholic France during the War of Independence, induced a spirit of toleration, and public sentiment in their favor grew as time wore on.

20. The First Bishop.—Before the revolution, the Catholics numbered about 25,000, and were subject to the Vicar Apostolic of London. After the war, the clergy petitioned the Holy See for a superior of their own, and the Rev. John Carroll was made Vicar Apostolic (1784), and five years later first Bishop of Baltimore. The growth of Catholicism was most remarkable. Many able priests, driven from France by the French Revolution, arrived in this country, where they placed themselves at the disposal of Bishop Carroll. Religious communities and learned institutions gradually came into being. Georgetown College was founded by Bishop Carroll in 1789, and handed over to the Jesuits. A seminary was opened in Baltimore by Sulpician Fathers, who were sent by the superior-general from France, in 1791. The Dominicans established themselves in Washington County, Kentucky, in 1806, and Augustinians from Ireland in Philadelphia in 1809. That same year saw the foundation of Mount St. Mary's College at Emmitsburg, Md., that of the Visitation Nuns by Mother Teresa, and that of the Sisters of Charity at Emmitsburg by the renowned Mother Seton, who had become a Catholic in 1805.

21. Progress to 1815.—Four new dioceses were established in 1808, New York, Boston, Philadelphia, and Bardstown, and Baltimore was raised to the rank of an Archiepiscopal

19. What did the Catholics in the United States have to endure before the Revolution of 1776? What induced a spirit of toleration?

20. Before the revolution, what was the number of Catholics in the United States? Who was the first Bishop? Describe the growth of Catholicism.

See. Bishop Carroll died in 1815. Before his death, the Catholics had increased from 25,000 to more than 150,000, and he saw a church well organized, with a hierarchy, an efficient clergy, a seminary, religious orders, and institutions of learning.

22. Know-Nothingism.—Immigration from the Continent and especially from Ireland, kept increasing the number of Catholics and necessitating the erection of new dioceses. The sight of the Church's success aroused religious bigotry. Calumnies were spread, and the Catholics denounced from pulpit and platform and through the press. The anti-Catholic spirit began to manifest itself in violence. The Ursuline Convent in Charlestown was burned to the ground in 1834. A party known as the "Know-Nothing Party" was formed with the avowed purpose of resisting, as they declared, "the insidious policy of the Church of Rome, and other foreign influences against the institutions of our country." Insurrections occurred among the mob, and Catholic places of worship were destroyed.

But these acts of violence defeated their own ends. They turned the attention of fairminded men to the position and claims of the Catholic Church, and brought about a better understanding of her character and purpose. Converts began to be numerous. Hardly a year passed that thousands did not come into the Church from the different sects. The self-sacrificing conduct of Catholic priests and Sisters of Charity during the Civil War, enhanced still more the esteem in which the Church was held. She continued to make progress in her Mission of peace, and Know-Nothingism died out.

23. Catholics in the World War.—On April 6, 1917, it was declared by Congress that a state of war existed be-

21. Name the four dioceses established in 1808. At the death of Archbishop Carroll, what was the number of Catholics?

22. What did the sight of the Church's progress arouse? How was this bigotry manifested? What brought about a better understanding? What became of Know-Nothingism?

23. When did Congress declare a state of war existed between the United

tween the United States and the Imperial German Government. The President appealed to the people for support, and the Catholics were the first, as a religious body, to respond. His Eminence, James Cardinal Gibbons, speaking in the name of the Hierarchy and their twenty million subjects, pledged their loyalty and whole-hearted devotion to the cause of justice and humanity. He added these memorable words: "Our people, now as ever, will rise as one man to serve the nation. . . . Our priests and consecrated women will once again, as in every former trial of our country, win by their bravery, their heroism and their service, new admiration and approval."

The promise was nobly fulfilled. Not a diocese but was stirred to a high pitch of patriotism by the pastoral letters of its Bishops, supplemented by the eloquent appeals of its priests. Parish after parish entered the field. Local organizations and societies everywhere soon sprang into being. Then was formed the National Catholic War Council, which consisted of the fourteen Archbishops of the country, and an administrative Committee of four Bishops. Its object was to co-ordinate and direct the war activities of our Catholic people. It carried on its work through two sub-Committees—the Knights of Columbus and the Committee on Special War Activities.

Catholics may look back with pride on what they accomplished during the war—to the substantial aid they afforded the government. The self-sacrifice of those who could not take part in the actual conflict, as well as the number and bravery of those who enlisted, proved that the spirit of patriotism is no less ardent in the hearts of Catholics than in those who have sometimes accused the Church and her children of doubtful allegiance. The response of those who remained at home to the appeals of the government was

States and Germany? What religious body was the first to respond to the President's appeal for support? What pledge did Cardinal Gibbons give in the name of the Hierarchy and their subjects? Of whom did the Catholic National Welfare Council consist? Name the sub-Committees through which it carried on its work.

always deeply and heroically generous; and figures in the possession of the Historic Records Department of the National Catholic War Council "indicate that the Catholics of the nation furnished about one-third of the total armed forces, and that approximately twenty per cent of the men who gave their lives in the struggle were of the Catholic faith."

24. National Catholic Welfare Council.—The success of the National Catholic War Council accentuated the need and the importance of a national organization under the direction of the Hierarchy, which might function in time of peace as the former had functioned in time of war. Hence the formation of the National Catholic Welfare Council. It has a wider scope, a more enduring purpose, than the War Council to which it succeeds. It consists of the Hierarchy of the United States. Seven members of the Hierarchy are elected annually to form the Administrative Committee, which controls the following bureaus or departments: (1) Department of Education; (2) of Catholic Press and Literature; (3) of Social Service; (4) of Catholic Societies and Lay Activities; (5) of Missions.

25. New Cardinals.—At the Consistory held in March, 1921, the Most Rev. Dennis J. Dougherty, D.D., Archbishop of Philadelphia, was created a member of the Sacred College of Cardinals. This honor was also conferred on the Most Rev. George W. Mundelein, D.D., Archbishop of Chicago, and the Most Rev. Patrick J. Hayes, D.D., Archbishop of New York, at the Consistory held in April, 1924.

26. The Death of Cardinal Gibbons.—The venerable Primate of the Catholic church in America, His Eminence, James Cardinal Gibbons, died March 24, 1921. He was in the eighty-seventh year of his age, was completing his

24. Why was the National Catholic Welfare Council formed? Of whom does this Council consist? Who formed the Administrative Committee? What departments does this Committee control?

25. When was Archbishop Dougherty of Philadelphia created a Cardinal? 26. When did Cardinal Gibbons die? What did he accomplish by his writings, his tact, and his gentleness of character?

sixtieth year as a priest, fifty-second as a Bishop, forty-fifth as an Archbishop and thirty-fifth as a Cardinal. He did much by his writings, his tact and his gentleness of character, to remove bigotry from the minds of his countrymen, and to win for the Church in America the widespread and genuine esteem she enjoys today.

27. Rapid Spread of Church.—There are no brighter pages in the history of the Church in modern times than those that tell of its progress in the United States. From one bishop and diocese, with some thirty or forty priests, and about 30,000 Catholics, and a few rude church buildings, with no schools, or seminary, or religious order, in 1790, the church has increased until at the present time there are four Cardinals, fourteen Archbishops, and ninety-nine Bishops, with a Catholic population of more than 18,000,000. There are seminaries in many of the dioceses; there are universities and colleges and schools, magnificent cathedrals and handsome churches, hospitals and charitable institutions. Religious orders of men and women are numerous and flourishing. Everywhere the Church is well organized, and held in high esteem, and still growing.

28. Councils.—Seven provincial councils were held in Baltimore between the years 1829 and 1849. Various questions were discussed, and many wise regulations adopted for perfecting the organization of the Church. The First Plenary Council of Baltimore was held in May, 1852. Six archbishops and twenty-six bishops were present. It was presided over by the Most Rev. Francis Patrick Kenrick, who had succeeded Archbishop Eccleston in the See of Baltimore. The second was held in 1866. Seven archbishops, thirty-eight bishops, three mitred abbots, fourteen superiors of religious orders, and more than a hundred theologians, were present.

27. Describe the rapid spread of the Church in the United States.

28. When was the First Plenary Council of Baltimore held? Who were present? Who presided over it? When was the Second held? Who were present? Who presided over it? When was the Third held? Who were present? Who presided over it?

It was presided over by Most Rev. M. J. Spalding, as apostolic delegate, who had succeeded Archbishop Fenwick. The third was held in 1884. Fourteen Archbishops, sixty bishops, five visiting bishops from Canada and Japan, seven Abbots, one prefect-apostolic, eleven monsignors, eighteen vicars-general, twenty-three superiors of religious orders, twelve rectors of seminaries, and ninety theologians were present. It was presided over by Archbishop Gibbons, acting as Apostolic delegate.

29. Education.—The question of education was discussed in all three councils. The first urged strongly the establishment of parochial schools: "We exhort the bishops, we beseech them, through the mercy of God, to see to it that schools are established in each of the churches in their dioceses." The second repeated the words of the first, and also expressed a desire for the establishment of a Catholic university.

The need of schools with a Catholic atmosphere and religion at the basis of the courses of studies, was recognized from the beginning. The appeals of the councils were therefore responded to with courage and enthusiasm. Despite the enormous difficulties of the task, a system of primary education, with schools and necessary equipment, was brought into being and perfected, of which the Catholics of the United States may well be proud. At present there are in this system 1,775,000 children. The value of the property is estimated at more than one hundred million dollars, with an annual saving to the state of approximately thirty-five million dollars. While building and maintaining their own parish schools, the Catholics at the same time pay their share of the taxes for the public schools. This double burden could never be carried by them were it not for the economy, devotion, and self-sacrifice of religious teachers, who work for no earthly recompense, having consecrated their lives to the cause of charity and education.

29. What action did the Councils of Baltimore take in regard to education? What is the result of the appeals of the Councils?

30. Catholic University of America.—Although a large number of successful colleges was already in existence, and not a few universities, there was still lacking some recognized central institution, which might serve as a crown to the entire system of education in the country. At length the desire expressed by the prelates in the second and third plenary councils, was carried out when the Catholic University of America was opened in Washington in 1889. It stands to-day in that position which they hoped for who conceived it, and by its progress and success has fulfilled the expectations of the most sanguine.

31. Retrospect.—"Through nineteen hundred years God's Church has come down to us. The powers of the earth have failed to destroy her. She buried the Roman Empire, she survived the barbarian invasions, she resisted Mohammedan hordes, and she has brought to naught all the machinations of her enemies. Heresies have failed to disrupt her and schism to weaken her. Scandals have only brought out the more prominently her inherent sanctity and the greatness of her mission. She has built up Christian civilization, its arts, its literature, its learning, and its monuments. She has preserved the wisdom of all past generations, and furnishes ideals for all future aspirations. To all the nations and peoples and tribes of the earth she has preached the word of Christ, and no land is without its apostles, its martyrs, and its glories. Those who have refused to hearken to her voice have either failed to rise or have sunk into degradation or oblivion, while to the nations baptized and trained by her hand she has given so much of her own great character and ardent love of liberty that to-day they are the masters of the earth."

30. When was the Catholic University of America opened?

31. Against what has the Church contended? How has she been affected by heresies? by schism? by scandals? What has she built up? What has she done for the nations and peoples? What has been the fate of those who refused to hearken to her? What has she done for the nations baptized and trained by her?

PRONOUNCING VOCABULARY.

KEY TO THE SYMBOLS.

ā, ē, ī, ō, ū, long; ă, ě, ĭ, ȝ, ŭ, less prolonged;
 ǣ, ǿ, ȳ, ȝ, ŭ, short; ȳ, ȝ, ĭ, ȝ, ŭ, obscure;
 ǣle, senāte, cāre, ǣm, ǣrm, ǣsk, ǣll; ēve, ēvent, ěnd, fěrn;
 ȳce, ȳdea, ȳll; ȝld, ȝbey, ȝrb, ȝdd; ūse, ūnite, rȳde, full, ūp, ūrn;
 pȳtȳ; fȝod, fȝot; **out**, **oil**; **chair**; **go**; **sing**, ĩnk; **then**, **thin**;
 ū German ū, French u; ȳ nasal as in French bon.

Aaron (ā'r'on)	Amalecites (ām'a-lek-its)
Abdenago (ab-dĕn'a-gō)	Aman (ā'man)
Abdias (ab-dī'as)	Amasias (ām-a-sī'as)
Abel (ā'bel)	Ammonites (ām'mon-its)
Abiam (a-bī'am)	Ammorrhites (ām'mōr-its)
Abiron (a-bī'ron)	Amos (ā'mos)
Abraham (Abram) (ā'bra-hām)	Amram (ām'ram)
Absalom (ǣb'sa-lom)	Anagni (ā-nān'yē)
Achab (ā'kǣb)	Ananias (ān'a-nī'as)
Achaia (ā-kā'yā)	Andrew (ān'drū)
Achaz (ā'kǣz)	Andronicus (ān'dro-nī'kus)
Adam (ād'am)	Angles (ān'g'lz)
Adrianople (ād'rĭ-ān-ō'pl)	Anglia (ān'gli-a)
Aduram (a-dū'ram)	Anna (ān'nā)
Aegean (Sea) (ĕ-jē'ān)	Annas (ān'nas)
Africa (ǣ'rĭ-kǣ)	Ansgar (āns'gār)
Agar (ā'gar)	Antigonus (an-tĭg'o-nus)
Aggeus (ag-gē'us)	Antioch (ān'tī-ōk)
Agrippa (a-grĭp'pā)	Antiochus (an-tī'o-kus)
Aidan (ī'dan)	Antipater (an-tĭp'a-ter)
Aistulf (īs'tulf)	Antrim (ān'trĭm)
Alamanni (āl'a-mān'nī)	Apocalypse (ā-pōk'ā-lĭps)
Alaric (āl'a-rĭk)	Apollonius (āp-ol-lō'nĭ-us)
Albigenses (āl'bĭ-jĕn'sēz)	Apennines (āp'en-nĭnz)
Alcuin (āl'kwĭn)	Arabs (ār'ābs)
Alexander the Great	Ararat (ār'a-rāt)
(āl'ĕgs-ān'der)	Archipelago (ār'kĭ-pĕl'ā-gō)
Alexandria (āl'ĕgs-ān'drĭ-a)	Ardrigh (ār'drē')
Alps (ālps)	Arezzo (ā-rĕt'sō)

Arianism (ā'rī-an-īz'm)

Aristobulus (ār'īz-tō-bū'lūs)

Arius (ā'rī-us)

Armenia (ār-mē'nī-ā)

Artaxerxes (ār'taks-ērks'eez)

Asa (ā'sā)

Asia Minor (ā'shī-a mī'nēr)

Asmonean (Dynasty)

(āz'mo-nē'an)

Assisi (ä-sē'zē)

Assuerus (äs'su-ē'rus)

Athalia (āth'a-lī'ah)

Athanasius (āth'ā-nā'zhī-ūs)

Attila (āt'īl-a)

Augsburg (āgz'berg)

Augustinian (ā'gūs-tīn'ī-an)

Augustus (ā-gūs'tūs)

Austria (ās'trī-a)

Avignon (ä'vën'yōn')

Azarias (āz'a-rī'as)

Baal (bā'āl)

Babel (bā'bēl)

Babylon (bāb'y-lōn)

Babylonian (Captivity)

(bāb'y-lō'ni-an)

Bacchides (bāk'ki-dēs)

Balkans (bāl'kānz)

Baltassar (bāl-tās'sar)

Barabbas (bār-āb'bas)

Barbarossa (bār-ba-rōs'sā)

Bari (bā'rē)

Bartholomew (bār-thōl'ō-mū)

Baruch (bā'rūk)

Basil (bāz'īl)

Basle (bāl)

Bathuel (bā-thū'el)

Bavaria (bā-vā'rī-ā)

Bede (bēd)

Bel (bēl)

Belgium (bēl'jī-ūm)

Belisarius (bēl-ī-sā'rī-ūs)

Benjamin (bēn'jā-mīn)

Bethania (bē-thā'nī-ā)

Bethel (bēth'el)

Bethlehem (bēth'lē-hēm)

Bethoron (bēth-ō'rōn)

Bethphage (bēth'fā-jē)

Bethsabee (bēth'sā'be-ē)

Bethsaida (bēth'sā'ī-dā)

Bethsames (beth-sā'mēz)

Bethulia (bēth'u-lī'ā)

Bithynia (bī-thŷn'ī-ā)

Bobbio (bōb'-bē-ō)

Bohemia (bō-hē'mī-ā)

Boleyn (bōōl'in)

Boniface (bōn'e-fās)

Booz (bō'oz)

Bora (bō'rā)

Bosphorus (bōs'fō-rūs)

Bourbons (bōōr'būns)

Britain (brīt'ān)

Brittany (brīt'ā-nŷ)

Burgundian (būr-gūn'dī-ān)

Burgundy (būr'gūn-dŷ)

Byzantine (bī-zān'tīn)

Byzantium (bī-zān'shī-ūm)

Cades (kā'dēz)

Caesarea Philippi (sēz-ā-rē'ā fī-līp'ī)

Cain (kān)

Caiaphas (kā'ī-fās)

Caleb (kā'lēb)

Caliphs (kā'līfs)

Calvary (kāl'vā-rŷ)

Calvinist (kāl'vīn-īst)

Campus Martius (kām'pūs
mār'shī-ūs)

Cana (kā'nā)

Canossa (kā-nōs'sā)

Capet (kā'pēt)

Capharnaum (kā-fār'nā-ūm)

Cappadocia (kāp'pā-dō'shī-ā)

Cappel (kā'pēl')

Carolingian (kār'ō-līn'jī-ān)

Caspian Sea (kās'pī-ān)

Cassian (kās'hī-ān)

Catacombs (kāt'ā-kōms)

Cedron (sē'drōn)

Celestine (sēl'īs-tīn)

Cerularius (sēr"y-lā'r'y-ūs)
 Chablais (shā"blā')
 Chaldea (kāl-dē'ā)
 Cham (kām)
 Chanaan (kā'nān)
 Charlemagne (shār'lē-mān)
 Chazars (kā'zārz)
 Claudius (klā'dī-ūs)
 Clotilda (klō-tīl'dā)
 Clovis (klō'vīs)
 Cluny (klū'nē)
 Cœur de Lion (kur də lī'ɔn)
 Colonna (kō-lōn'nā)
 Columba (kō-lūm'bā)
 Columban (kō-lūm'bān)
 Connaught (kōn'nəʔt)
 Constance (Lake) (kōn'stans)
 Constantine (kōn'stān-tīn)
 Constantinople (kōn-stān'tī-nō'pl)
 Constantius (kōn-stān'shī-ūs)
 Core (kō'rē)
 Corsica (kōr'sī-kā)
 Crediton (krēd'ī-tɔn)
 Crete (krēt)
 Cyprus (sī'prūs)
 Cyrus (sī'rūs)

Dalila (dā-lī'lā)
 Daniel (dān'yēl)
 Danish (dān'īsh)
 Danube (dān'ūb)
 Darius (dā-rī'ūs)
 Dathan (dā'than)
 David (dā'vīd)
 Decius (dē'shī-ūs)
 Demetrius (dē-mē'trī-ūs)
 Denmark (dēn'märk)
 Devonshire (dēv'ɔn-shīr)
 Diocletian (dī-ō-klē'shān)
 Dominic (dōm'ī-nīk)
 Dominican (dō-mīn'ī-kən)
 Don (dōn)
 Douay (dōō'ā')
 Druids (dru'īds)

Ebro (ē'brō)
 Ecbatana (ēk-bāt'ā-nā)
 Eck (ēk)
 Eden (ē'dēn)
 Edomites (ē'dōm-its)
 Egypt (ē'jīpt)
 Eisleben (īs'lā-bēn)
 Elbe (ēlb)
 Eleazar (ē'lē-ā'zār)
 Elias (ē-lī'as)
 Eliezer (ē'lī-ē'zēr)
 Eliseus (ē'lī-sē'ūs)
 Emmaus (ēm'mā-ūs)
 England (īn'glānd)
 Ephesus (ēf'ē-sūs)
 Ephraim (ē'frā-īm)
 Erfurt (ēr'fōört)
 Esau (ē'sā)
 Esdras (ēs'dras)
 Esther (ēs'tēr)
 Ethiopia (ē'thī-ō'pī-ā)
 Euphrates (ū-frā'tēz)
 Eusebius (ū-sē'bī-ūs)
 Exarchate (ēks'ār-kāt)
 Ezechias (ēz'ē-kī'ās)
 Ezechiel (ē-zē'kī-ēl)

Ferrara (fēr-rā'rā)
 Forum (fō'rūm)
 France (frāns)
 Franconia (frān-kō'nē-ā)
 Franks (frānks)
 Friesland (frēz'lānd)
 Fulda (fōöl'dā)
 Fursey (fūr'sē)

Galatia (gā-lā'shī-ā)
 Galerius (gā-lē'rī-us)
 Galilee (gāl'ī-lē")
 Gall (gāl)
 Gaul (gāl)
 Gaza (gā'zā)
 Gedeon (gēd'ē-ɔn)
 Geismar (gis'mār)
 Genesareth (jē-nēs'ā-rēth)

Geneva (jɛ-ně'vá)
 Genseric (jén'sɛr'ík)
 Gessen (Goshen) (gěs'sɛn)
 Gethsemani (gěth-sém'q-ně)
 Giezi (gī-ě'zī)
 Godfrey de Bouillon (göd'frwä' də
 böö'yõn')
 Gomorrha (gö-mör'á)
 Gorgias (gôr'jī-ās)
 Greece (grēs)
 Gregory (grég'ō-rý)
 Gustavas Vasa (güs-tā'vüs vā'sá)

Habacuc (hăb'q-kūk)
 Haceldama (hă-sěl'da-mă)
 Haran (hā'ran)
 Hegira (hě'ī-rá)
 Heli (hē'li)
 Heliodorus (hē'li-ō-dō'rūs)
 Henoah (hē'nōk)
 Heresiarch (hē-rē'zī-ārkh)
 Heristal (hēr'is-tāl)
 Herod (hēr'od)
 Herod Antipas (ăn'tī-pās)
 Herodias (hēr-rō'dī-ās)
 Hesse (hēs)
 Hierarchy (hī'ēr-ārkh'y)
 Hiram (hī'ram)
 Holland (hōl'land)
 Holofernes (hōl'ō-fēr'nēs)
 Honoratus (hō-nō-rā'tūs)
 Horeb (hō'rēb)
 Huguenots (hū'gě-nōts)
 Hun (hūn)
 Hus (hūs)

Idumea (id'ū-mē'á)
 Idumean (id'ū-mē'ān)
 India (īn'dī-á)
 Iona (ē-ōn'á)
 Ireland (īr'lənd)
 Isaac (ī'zāk)
 Isai (ī'sāi)

Isaias (ī-zā'yās)
 Ismael (īs'mā-ěl)
 Israel (īz'rā-ěl)
 Israelites (īz'rā-ěl-its)
 Italy (īt'q-lý)

Jacob (jā'kəb)
 Japheth (jā'fět)
 Jason (jā'son)
 Jehu (jē'hū)
 Jephth (jē'fēte)
 Jeremias (jēr-ē-mī'as)
 Jericho (jēr'ī-kō)
 Jeroboam (jēr-ō-bō'am)
 Jerusalem (jēr-ru'sq-lēm)
 Jesuit (jěz'ū-īt)
 Jethro (jē'thrō)
 Jezabel (jěz'q-běl)
 Joab (jō'āb)
 Joachaz (jō'q-kāz)
 Joakim (jō'q-kīm)
 Joas (jō'ās)
 Joatham (jō'q-thām)
 Job (jōb)
 Joel (jō'ěl)
 John Hyrcanus (hēr-kā'nūs)
 Joiada (joi'q-dā)
 Jonas (jō'nas)
 Jonathan (jōn'q-thān)
 Joram (jō'ram)
 Jordan (jōr'dan)
 Josaphat (jōs'q-fāt)
 Joseph of Arimathea (ār'ī-mā-
 thē'ā)
 Josue (jōs'ū-q)
 Juda (jū'dā)
 Judas Iscariot (jū'das īs-kār'ī-ot)
 Judas Machabeus (măk'kq-bē'ūs)
 Jude (jūd)
 Judea (jū-dē'á)
 Judith (jū'dīth)
 Julian (jūl'yan)
 Justinian (jūs'tīn'ī-ān)
 Jute (jūt)

Kent (kěnt)
 Killala (kil-ă-lă')
 Killian (kîl'î-ăn)
 Laban (lă'băn)
 Lainez (lî-něth')
 Leinster (lîn'stêr)
 Leipsic (lîp'sîk)
 Lerins (lêr'înz)
 Lia (lê'â)
 Libanus (lîb'ă-nûs)
 Liberius (lî-bê'r'î-ûs)
 Licinius (lî-sîn'î-ûs)
 Lindisfarne (lîn-dîs-făr'n')
 Livinius (lî-vîn'î-ûs)
 Lombards (lôm'bărdz)
 Lombardy (lôm'bărd-đ)
 Lot (lôt)
 Luther (lû'thêr)
 Lutheranism (lû'thêr-ăn-îz'm)
 Luxeuil (lûk-sêy')
 Lysias (lîs'î-ăs)
 Lysimachus (lî-sîm'ă-kûs)
 Machabees (măk'kă-bêz)
 Macedonia (măs'ê-dô'nî-â)
 Madian (mă'dî-ăn)
 Mainz (mînts)
 Malachias (măl-ă-kî'ăs)
 Malchus (măl'kûs)
 Mambre (mam'brê)
 Manasses (mă-năs'sêz)
 Mane (mă'nê)
 Manresa (măn-ră'să)
 Mardochai (măr'dô-kăi)
 Marmoutier (măr'môo'tyā)
 Marne (mărn)
 Marseilles (măr-sălz')
 Martel (măr-têl')
 Mary Magdalene (măg'dă-lên)
 Mathathias (măth-ă-thî'ăs)
 Matthew (măth'û)
 Maurice (of Saxony) (mă'rîs)
 Maxentius (măx-ên'shî-ûs)
 Medes (mêdz)

Medicis (mêd'ê-chê)
 Mediterranean (mêd'î-têr-ră'nê-ăn)
 Melanchthon (mê-lăn'k'thôn)
 Melchisedech (mêl-kîz'ê-dêk)
 Menelaus (mên'ê-lă'ûs)
 Merovingian (mêr'ô-vîn'jî-ăn)
 Mesopotamia (mês'ô-pô-tă'mî-ă)
 Micheas (mî-kê'ăs)
 Michol (mî'kôl)
 Miguel (mê-gêl')
 Milan (mîl'ăn)
 Milvian (bridge) (mîl'vê-ăn)
 Misach (mî'săk)
 Misael (mîs'ă-êl)
 Moabites (mô'ăb-îtz)
 Modin (mô'dîn)
 Moesia (mê'shî-â)
 Mohammedan (mô-hăm'mêd-ăn)
 Monte Cassino (môn'te kă-sê'nô)
 Montpellier (môn-pêl-lyă')
 Mosaic Law (mô-ză'lk)
 Mount Carmel (kăr'mêl)
 Mount Moria (mô-rî'â)
 Mount Olivet (ôl'î-vêt)
 Mount Sion (sî'ôn)
 Muhlberg (mûl'bêrg)
 Munster (mûn'stêr)
 Naboth (nă'bôth)
 Nabuchodonosor (năb'û-kô-dôn'ô-sôr)
 Nachor (nă'kôr)
 Nahum (nă'hûm)
 Naim (nă'îm)
 Nantes (nănts)
 Narses (năr'sêz)
 Nathan (nă'thăn)
 Nathanael (nă-thăn'ă-êl)
 Nazareth (năz'ă-rêth)
 Nazianzus (năz'ê-ăn'zûs)
 Nebo (nê'bô)
 Nehemias (nê-hê-mî'ăs)
 Netherlands (nêth'êr-lăndz)
 Nicæa (nî-sê'â)
 Nicanor (nî-kă'nôr)

Nicene (nī'sēn)
 Nicodemus (nīk'ō-dē'mūs)
 Nicomedia (nik'ō-mē'dī-ā)
 Nile (nīl)
 Ninive (nīn'i-vē)
 Noe (nō'ē)
 Noemi (nō'ē-mī)
 Northumbria (nōrth-ūm'brī-ā)
 Norway (nōr'wā)
 Nova Roma (nō'vā rō'mā)
 Nyssa (nīs'ā)

Obed (ō'bēd)
 Ochozias (ōk-ō-zī'ās)
 Octavian (ōc-tā'vī-ān)
 Odoacer (ō-dō-ā'sēr)
 Onias (ō-nī'ās)
 Ophni (ōf'nī)
 Osee (ō'zē)
 Ostrogoth (ōs'trō-gōth)
 Oswald (ōs'wāld)
 Ozias (ō-zī'ās)

Palatine (pāl'ā-tīn)
 Palestine (pāl'ēs-tīn)
 Pampeluna (pām'pē-lōō'nā)
 Patmos (pāt'mōs)
 Patras (pā-trās')

Paul (pāl)
 Pentecost (pēn'tē-kōst)
 Persia (pēr'shī-ā)
 Phares (fā'rēz)
 Pharisee (fār'ī-sē)
 Pharaoh (fā'rō)
 Philistines (fī-līs'tīnz)
 Phinees (fīn'ē-ēs)
 Phithom (pī'thōm)
 Phogor (fō'gōr)
 Photius (fō'shī-ūs)
 Phrygia (frīj'ī-ā)
 Piacenza (pē'ā-chēn'zā)

Picts (pīkts)
 Piedmont (pēd'mōnt)
 Pippin (pīp'pīn)
 Poland (pō'lānd)

Pompey (pōm'pē)
 Pontius Pilate (pōn'shī-ūs pī'lāt)
 Pontus (pōn'tūs)
 Portugal (pōr'tū-gāl)
 Prignano (prē-nyā'nō)
 Prussia (prūsh'yā)
 Ptolemy (tōl'ē-mē)
 Putiphar (pū'tī-fār)

Quirinal (kwīr'ē-nāl)

Rachel (rā'chēl)
 Raguel (rāg'ū-ēl)
 Rameses (rā-mē'sēz)
 Ravenna (rā-vēn'nā)
 Rebecca (rē-bēk'kā)
 Reccared (rēk'ā-rēd)
 Remigius (rē-mīj'ī-ūs)
 Renaissance (rē-nās'sāns or rē-nā's
 sāns')

Rheims (rēmz)
 Rhine (rīn)
 Rimini (rēmē-nē)
 Roboam (rō-bō'am)
 Ruben (rū'bēn)
 Rumbold (rūm'bōld)
 Ruth (rūth)

Saba (sā'bā)
 Sadducees (sād'ū-sēz)
 Salem (sā'lēm)
 Salerno (sā-lēr'nō)
 Salmanasar (sāl'mān-ā'sār)
 Salzburg (sālts'bōōrg)
 Samaria (sām-ā-rī'ā)
 Samson (sām'sōn)
 Samuel (sām'ū-əl)
 Sanhedrim (sān'hē-drīm)
 Saracens (sār'ā-sēnz)
 Sarai (Sara) (sā'rāi)
 Sardinia (sār-dīn'ī-ā)
 Sarephta (sā-rēf'tā)
 Saul (sāl)
 Saxon (sāks'ōn)
 Scotland (skōt'lānd)

Scots (skōts)
 Scyrrian (sīr'ī-ān)
 Scythia (sīth'ī ā)
 Sedecias (sēd'ē-sī'ās)
 Seir (sē'īr)
 Seleucus (sē-lū'kūs)
 Sem (sēm)
 Semeias (sē'mē-ī'ās)
 Senaar (sēn'ā-ār)
 Sennacherib (sēn-nāk'ē-rīb)
 Sephora (sē-fō'rā)
 Septimius Severus (sēp-tīm'ī-ūs
 sē-vē'rūs)
 Seron (sē'rōn)
 Seth (sēth)
 Sichar (sī'kār)
 Sidon (sī'dōn)
 Sidrach (sī'drāk)
 Sigismund (sīj'is-mūnd)
 Silo (sī'lō)
 Simeon (sīm'ē-ōn)
 Simon (sī'mōn)
 Simon of Cyrene (sī-rē'nē)
 Simon the Cananean (kān'ā-nē'ān)
 Sinai (sī'nāi)
 Sodom (sōd'ōm)
 Solomon (sōl'ō-mōn)
 Sophonia (sōph'ō-nī'ā)
 Stephen (stē'ven)
 Sueves (swāves)
 Susanna (sū-zān'nā)
 Sweden (swē'dēn)
 Syria (sīr'ī-ā)
 Syrians (sīr'ī-ānz)
 Tara (tā'rā)
 Tarsus (tār'sūs)
 Thecle (tē'kēl)
 Tertullian (tēr-tūl'ī-ān)
 Tetzal (tēt'sel)

Thaddeus (thād'dē-ūs)
 Theodore (thē-ōd'ō-rēt)
 Theodoric (thē-ōd'ō-rīk)
 Theodosius (thē-ō-dō'shī-ūs)
 Thor (thōr)
 Thuringia (thū-rīn'jī-ā)
 Tiber (tī'bēr)
 Tiberius (tī-bē'rī-ūs)
 Timotheus (tīm-mō'thē-ūs)
 Tobias (tō-bī'ās)
 Toulouse (tōō'lōōz')
 Tours (tōōr)
 Trajan (trā'jan)
 Treves (trēvz)
 Treviso (trā-vē'sō)
 Tyre (tīr)
 Ulster (ūl'stēr)
 Urias (ū-rī'ās)
 Valens (vā'lēns)
 Vandal (vān'dāl)
 Victor (Saint) vīk'tōr |
 Viminal (vīm'ī-nāl)
 Visigoth (vīz'ī-gōth)
 Voltaire (vōl-tār')
 Vosges (vōzh)
 Westphalia (wēst-fā'ī-ā)
 Wickliffe (wīk'lif)
 Wittenberg (vēt'tēn-bērg")
 Würzburg (vūrts'bōōrg)
 Wynfrith (wīn'frīth)
 Zacharias (zāk ā-rī'ās)
 Zachary (zāk'ā-rē)
 Zacheus (zāk-kē'ūs)
 Zorobabel (zō-rōb'ā-bēl)
 Zulpich (tsūl'pīk)
 Zürich (tsū'rīk)
 Zwinglianism (tsvīng'īl-ān-īzm)

RELIEF MAP
OF
PALESTINE



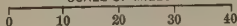




DISTANCE MAP

EACH SECTION
IS 25 MILES SQUARE

SCALE OF MILES



M E D I T E R R A N E A N S E A



Callista
Tabiola
Aurelia

Canon Sheehan
My New Curate
Luke Delmage

They were going to write
~~me~~ anyway after James died
but when " " had a son
they did it immediately

H A H A H O H O

